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Memoir of the Rev. Thomas Hutchings, late Pastor of the Baptist Church in Unicorn Yard, Southwark.

"Remember (saith an apostle) them which have the rule over you, who have spoken unto you the word of God." The measure of respectful remembrance due to a departed servant of Christ, is to be estimated, and determined, not by the proportion of human popularity and applause that may have attended him during his ministerial career, but by his intrinsic and moral worth; by the piety of his principles; by the consistency of his conduct; by the exemplariness of his character; by the amiableness of his disposition; by the purity of his doctrines; by the disinterestedness of his motives; and by the success of his toils. And if there should be a due proportion between the degree of respect cherished for the memory of those "who have laboured in the word and doctrine," and the eminence of their Christian character, and official usefulness, then, who more justly entitled to the highest degree of fondly cherished esteem, than the subject of the present memoir? His character — his talents — his attainments, and his usefulnesss, all substantiate his claim to that perpetuated esteem, which Paul, the aged enjoined when he said, "Let the elders that rule well be counted worthy of double honour."

The absence of sufficient and authentic materials, must necessarily abridge the present memoir, and prevent that minute detail which would otherwise have been given.

The Rev. T. Hutchings, who was upwards of thirty-one years pastor of the Church in Unicorn Yard, was born at Portsea, Hants. on the 13th of March, 1768, of respectable and pious parents. From collateral circumstances it appears, that till about the age of twenty-one, he followed the employment of his father, to whom he was apprenticed, as sail maker in His Majesty's Dock Yard at Portsmouth.

He was the happy subject of early, and of serious impressions. He was one who "feared the Lord from his youth." With him (as is not unfrequently the case with those who have been blessed with pious parents), the work of grace upon the heart was imperceptible as to its commencement: so that no specific date can be assigned, when his religious impressions began. To no particular sermon could he refer, to no peculiar event could he point as the instrument of his conversion: and to use his own scriptural expression, "he was drawn with the cords of love." The grace, however, which he thus imperceptibly received, was not in vain; for both the certainty of its possession, and the reality of its growth, were proved by the effects of which it was productive. It was known by its fruits.

His views were directed to the work of the Christian ministry, long before the period when he entered upon the actual discharge of its hallowed functions. Why

he did not engage in its duties sooner, is a question, involving an an answer, well deserving the attention of the young. He honoured his father and his mother. He consulted their interests, and strove to the utmost, and to the last, to promote their temporal comfort. In a well recollected conversation with him some years since, upon this subject, he observed to the writer of this memoir (or words nearly to this effect), "as an apprentice to my father, he was entitled to the benefit arising from my labours, and therefore, though he was willing to make the sacrifice of that benefit, yet, much as I desired the work of the Lord, I was unwilling that the sacrifice should be made, and that because it would have involved an abridgment of my parents' temporal comforts." This was the reason (in so far at least as the writer has been able to ascertain) why he did not enter upon the work of the ministry earlier; and this surely was a motive acceptable to God, as it was most unquestionably worthy of himself, and beneficial to others. It was not long after the expiration of his apprenticeship that he entered Cheshunt College; but as there is no authentic memorial of this, and other circumstances connected with this part of his history, no certain reason can be assigned why his continuance there was not of long duration.

We next find him discharging his ministry, with honour to himself, and with benefit to the Independent Church (a church not now extant), at Rye, in Sussex; and from which after having laboured there for some months, he received an invitation to settle among them as their pastor. This invitation was dated, March 15, 1793, but he did not accept it. Here he married the daughter of Mr. Philip Clark, a respectable inhabitant of that town. This connection proved a reciprocal blessing; and they so walked together as heirs of the grace of life, as fully to warrant the conclusion, that their union was formed under the sanction and blessing of heaven. But the one is taken, and the other is left. The widow remains, with her three sons and three daughters, to deplore most deeply a loss, which grace may enable them to endure, but which earth can never make up.

From Rye, it appears, he removed to Chipping Ongar, in Essex; and at this place it is probable he would have remained, at least much longer than he did, and "have blessed it, not burdened it with his residence," had not the change of his sentiments relative to the Ordinance of Baptism shortened the period of his continuance there. "I shall never forget (says an aged deacon of this church, and who himself is not far from the kingdom of God — in a letter to the writer), your dear father's liberal sentiments as it respected us, and himself, as to our future pursuits; and we parted, but with some of us, not to say all, it was like tearing away a part of ourselves; such was the attachment."

This brings us down to his honourable connection with the church at Unicorn Yard. From this church, after four months' probationary labours, he received a letter, dated 19th of April, 1795, signed on behalf of the whole, affectionately inviting him to take the oversight of them in the Lord. This, however, was not the only invitation he received during the interval of his leaving Rye, and his final settlement in London; for in looking over some of his letters, several have been found, containing invitations from different churches.

One from the church at Milton, in Kent, dated July 3, 1793; another from Ware, dated June 16, 1793; and a third from Harlow, dated June 4, 1795. But it was to the church at Unicorn Yard he was directed by him, "who keeps the feet of his saints." To this church he conscientiously and actively devoted his time and his talents, his heart and his life, for the space of better than thirty-two years; and this he did, "not by constraint, but willingly; not for filthy lucre, but of a ready mind." He was ordained to the office which he so long and so honourably sustained, July 23, 1795, and it is worthy of remark, that but one minister still lives, who took a part in the services of that day. Those who knew him best in the discharge of his official duty (the writer feels confident), will have no hesitation in saying of him, that he was indeed, "a chosen servant to feed Jacob his people, and Israel his inheritance." And from the commencement to the sudden, but final termination of his sacred engagements, it may in truth be affirmed, "that he fed the people of his charge, according to the integrity of his heart, and guided them by the skilfulness of his hands," till at length he dropped, not sleeping at his post, but praying in his pulpit, on Lord's day morning, Feb. 25, 1827.

The mind, and the heart of the writer convince him, that a son is but ill qualified for the discharge of that part of the duty, which must now be performed; it requires more nerve, and less feeling, than he is the subject of, to relate the circumstances attendant upon a father's death.

Mr. H. was attacked during the performance of Divine service (the general prayer), with a fit of apoplexy, and consequent paralysis of the left side (occasioned, it is presumed, by the rupture of some large blood-vessel within the cavity of the brain), which terminated for ever his public employ. The petitions which dropped from his venerable lips when thus attacked, and after a momentary pause, comprised the substance of all his sermons, the purport of all his prayers, and the object of all his hopes; lifting up his eyes to heaven, he drew a long and deep breath, and in the tremulous tones of a failing voice, said, "Lord, we are dying creatures, prepare us for life, prepare us for death, and for eternal glory, for Christ's sake. Amen." Here the power of articulation failed him, and he fell, to stand in that pulpit no more. He was removed by his deacons to his home, and to his bed, where he exemplified in dying moments, the aid of those hallowed principles which he had inculcated with living energies; displaying all the unruffled composure of one, who was indeed assured, that "all was well." To the last the partner of his life and his children held a large share in his affections, his counsels, and his prayers. He took his leave of them twice; once on the Wednesday morning, and again on the Thursday evening. On the first of these occasions he looked at his eldest son, who was standing by his bed side, and said, so as to be understood, "most gone." He then addressed for some time his family, evidently intending (like dying Jacob) something for each, but little could be understood. Having paused for a few moments, he lifted up his hand, and said, "all is well:" and on his son's asking him if he was happy, he answered with an emphasis, "yes! yes!" He was evidently much in prayer. In this state he continued till Thursday

evening, March 1st, when he calmly fell asleep in the arms of Jesus, and entered the joy of his Lord.

> "Softly his fainting head he lay
> Upon his Maker's heart;
> His Maker kissed his soul away,
> And laid his flesh at rest."

He experienced a far less measure of suffering, than usually attends a departure from this world. He laid him down in peace, and seems scarcely to have known that he was absent from the body, before he found himself present with the Lord.

> "Not a groan, nor a pain, nor a tear,
> Nor a grief, nor a wish, nor a sigh,
> Nor a cloud, nor a doubt, nor a fear,
> But calm as a slumber they die."

His remains were deposited in Bunhill Fields, in sure and certain hope of a glorious resurrection to eternal life, on March the 12th, in the presence of a large concourse of friends and spectators, anxious to testify their respect for this eminent Christian, and distinguished minister; on which occasion an appropriate address was delivered by Dr. Newman, in his wonted strain of affection, of piety, of solemnity, and of excellence; and on the following Lord's day afternoon, a Sermon was preached by Dr. Rippon to a crowded audience, from John ix. 4.

The character of this distinguished servant of Christ, remains to be noticed; that we may be followers of his faith, and practically consider the end of his conversation.

As a man, he was amiable in his disposition, attentive in his manners, steady in his friendships, tender in his feelings, and unaspiring in his pretensions.

As a Christian, his religion was the religion of the heart, and of the life. It required no lengthened acquaintance with him to be convinced, that he was a "good man." "I had not," (says a respectable minister, lately removed to London, in a letter to the writer) "the happiness of a long acquaintance with Mr. H., but saw enough to be forcibly impressed with an idea of his solid worth. His unruffled modesty, his ardent piety, his gentleness and kindness were manifest to all." Yes, he lived daily under the influence of Christian principles, and as a necessary consequence, the happy effects of these principles, were rendered visible in his conduct. He was a man of God, and as such he was a man of prayer. A man eminently embued, both with the gift, and the spirit of prayer: may we, who remain, catch the mantle of this ascended Elijah! He cherished, and attained, and enjoyed, genuine and exalted devotion; in order to which he courted privacy and retirement. The popular cry of "lo here! or lo there!" exerted no attractive influence upon him. He was not to be seen every where, but where he ought to have been. The people of his charge always knew where to find their pastor, in his study, alone with God. He tasted himself what he handed out to others. He did not offer, either to his God, or to his people, that which cost him nothing. Unseen and unheard, he was week after week, and day after day, working in the mines of God's word, as for hidden treasure, that thereby his own edification, and growth in grace might be promoted, while he became more extensively qualified to advance the benefit of others. He walked much in the paradise of communion with God, and thus he not only partook of the tree of life himself, but he obtained immortal fruit to feed the church. The duties of the closet extended

their influence to the pulpit. The exercises and enjoyments of personal religion diffused around him a blessed savour of Christ, whether he entered the parlour, or the pulpit. There was such a combination of intelligence and spirituality, of sensibility and solemn feeling, of fervour, pathos, and energy in his devotions, that he was like Aaron, who was recognised as the high priest of good things to come, much more by the rich perfume he diffused, than by the sound of the bells he wore.

The personality of his religion, moreover, extended its influence to the motives by which he was actuated in the discharge of his public ministrations.

The being celebrated as an orator, or the being applauded as a candid, rational preacher, were objects too mean to engage his pursuits, or fire his ambition. He disdained the paltry artifice of finding a Shibboleth, or of inventing one, to make himself the head of a party, or the rallying point of a sect. He was in earnest to win souls to Christ, and with his spirit he served God in the Gospel of his Son. And thus he carried in his own bosom a powerful stimulus to exertion, and an effectual antidote to discouragement. He possessed an internal source of consolation, of which no adverse circumstances could deprive him, and feeling somewhat of that to which an apostle refers, when he says, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward;" he was prepared to meet the trials of life, the solemnities of death, and the awards of eternity. If, however, it should be asked, what formed the deceased to such distinguished excellence of character as a Christian, the answer given in this case, is the same, as must be given in the case of all, who are "Israelites indeed;" "by the grace of God he was what he was;" and by the same grace he did what he did. By grace he possessed a spirit that disdained dishonour, a heart that knew not guile, a life that was above reproach, a character that was beyond suspicion.

As a minister, he followed the Master he served, and the Saviour he adored. He was an example to his family, to his friends, and to his flock, in conversation, in charity, in spirit, in faith, and in purity. As a minister he was *affectionate.*

He cherished the warmest attachment to the people of his charge, for he knew that love is the fulfilling of the law, and the bond of perfection. And hence from personal knowledge the writer is warranted to say of the deceased, that he carefully, and conscientiously, watched against every impression, that would tend in the remotest degree to alienate his mind from his flock. He was concerned that his love towards them might "abound, yet more and more, in knowledge and in all judgment:" and prayed to be encreasingly imbued with the spirit of him "who loved the church, and gave himself for it."

As a minister he was *faithful.*

In dispensing the word of truth, it was his concern to maintain the most unshaken fidelity, and unabated zeal. He shunned not to declare the whole counsel of God. He handled not the word of God deceitfully. True, he insulted no man's feelings, misrepresented no man's sentiments, burlesqued no man's conduct; but then, in speak-

ing boldly, he feared no man's enmity, and courted no man's friendship at the expence of truth. The manner, and the strain of his preaching, evinced at once his affection for the souls of his hearers, and his warm and ardent attachment to the truth as it is in Jesus. He knew that what flows faithfully and affectionately from the heart of the speaker, is most likely to make its way to the hearts of the hearers, and that such animated fidelity needs no apology, as the want of it admits of none.

As a minister he was *judicious*.

He explained Scripture by Scripture, but he did not mistake sound for sense, nor take any unwarrantable liberties with the word of God. He betrayed no culpable partiality for some doctrines at the expence of others. He looked upon every link in the glorious chain of salvation, as essential to the perfection of the whole; but at the same time, he did not gratify the false taste of those, who will not admit that a full Gospel has been preached, unless in every discourse, the five points, as they call them, were detailed, and professedly discussed. And in order that he might give to every one his portion of meat in due season, he guarded against an indiscriminate application of the promises and threatenings of the divine word; and without descending to the meanness of personal preaching, he endeavoured to be characteristic; varying the mode of his address, according to the nature of the subject, and the character of the parties to whom that address was directed.

As a minister he was *diligent*.

He pursued with laborious attention the duties essentially connected with his holy calling. His work was always before him, and he pursued that work with deliberation, from principle, and with ardour. He shunned not to announce in the parlour, the doctrines of the pulpit, and diffused a kind of Sabbath day dignity over all his hours, and over all his visits. Thus did he faithfully and affectionately attend the flock, "over which the Holy Ghost had made him an overseer,"—"not counting his life dear unto him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God."

But he has finished his course, and entered into his rest. He is reaping his gain, while we are deploring our loss. The death of such a man, of such a husband, of such a father, of such a friend, of such a Christian, and of such a minister, is indeed a mournful loss to us, but a great gain to him. It is a loss to the family; for his instructions, his entreaties, his prayers, and his example will be heard and witnessed no more. It is a loss to the church; he will plead no more, he will not toil again for the advancement of its interests. It is a loss to the social circle; it is no wonder that those who shared most intimately his friendship feel so keenly (and the writer will add, so honourably to them), the desolation which his death has occasioned. Such a friend, so confiding, so affectionate, so faithful, so constant, grows not on every bough. It is a loss to the world; for if good men are the light of the world, and the salt of the earth, the one to illumine its moral darkness, and the other to stay its moral corruption, then the light which he diffused is extinguished, and the salt which he scattered is withheld. With honour and with joy, he rested from his labours, in the fifty-ninth year of

his age; and stepped off the stage of life, without a slur, or a blot, to which the finger of envy might point, or on which the tongue of calumny might enlarge, to stain his name, his character, his ministry, or his memory.

This testimony, though filial, is nevertheless strictly conscientious; and for its corroboration the writer feels no reluctance, no apprehension whatever in making his final appeal (in the words of the apostle) to those who knew most, (and were consequently the most competent to judge) of the character of the deceased, saying, "ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you; exhorting, and comforting, and charging every one of you as a father his children."

May our life be as honourable, our death as peaceful, and our last end as triumphant as his!

Chelsea. W. H.

*** The Rev. W. Hutchings, of Chelsea, is preparing for the press, a Volume of Sermons, by his late revered and beloved father, for the benefit of the widow; and as it is intended to be published by subscription, those friends who may be desirous of possessing the work, are requested to forward to him, as early as possible, their names and places of abode, in order that the same may be inserted in the printed list.

3, *Davis's Place,*
Chelsea.

On the Claims of the Continent.

[A Sketch of a Sermon, preached by the Rev. F. A. Cox, LL.D. at the Poultry Chapel, Feb. 16. 1827, at the ordination of the Rev. Carlos Von Bulow.]

HAVING been requested to call your attention to the *claims of the Continent upon Christian sympathy and zeal,* I have been induced to comply, by reflecting on the interesting character of the subject itself, and the importance of individual attempts to awaken a more lively interest in it than has been hitherto manifested. The appointment of a person of respectability and piety to the missionary labour, with peculiar reference to the European Continent, ought to inspire us with gratitude, and to excite our mutual congratulations. The designation of a minister, and especially of a missionary to his great work, is an event big with the fates of men, essentially connected with the glory of God, and cheering alike to the Christian church below, and the watchful spirits above. The novel character of this service, and the nature of the enterprize on which he is about to enter who appears amongst us to day, impart a pleasing peculiarity to the occasion, and have turned our attention to those claims which we intend briefly to represent.

I. *The first respects the state of intellectual depravation observable on the European Continent.*

It is quite obvious, that there may be a high degree of mental cultivation combined with a very low degree of moral feeling, and, in fact, an utter debasement of intellectual faculties. So obvious and so deplorable has been in some cases the perversion of the noblest powers of reason, that it has led some, however unjustly, to conclude that the enlargement of knowledge is incompatible with the promotion of piety. Upon this question it would be improper now to enter: my present purpose is to intimate that in our neighbouring countries the mind has been most extensively and most lamentably so debased.

The fundamental error, to which all may be traced, seems to be the habit of considering religion chiefly

as a matter of *opinion* or of *science*. It has been treated as a branch of general knowledge, and its principles and doctrines have been viewed, in a similar manner to that in which the axioms and propositions of any philosophical system are regarded. In consequence of this, it has been deemed a mere subject of curious inquiry, or of speculation, or if of a practical bearing and interest, only important as a system of ethics or a code of laws. It was natural, therefore, that those who were for deifying human reason should reject, as absurd, the pretensions of Christianity to a supernatural character and origin, and should treat with scorn the name of the divine author and finisher of faith. This question of its divinity is the great point at issue with the infidel world. If it be not a revelation, it is nothing, that is, we are yet in our sins — God has not spoken to man — his life is without an adequate object — his destiny uncertain — his whole existence a dream.

But the Continental philosophers, aware that Christianity had some practical influence, and might have more, set themselves, with Voltaire at their head, against it. They were evidently instigated by a fervour of opposition unnatural to the subject, uncalled for by any opinion or speculation; and to be accounted for only on the principle of the Sacred Volume itself, "The carnal mind is enmity against God." They denounced Christianity with abusive epithets, attempted to undermine it with deceitful sophistry, aimed to make it ridiculous by profane wit, and even hoped to destroy it by their hostile combinations. The channels of literature were desecrated by their impieties, and the nations insulted by their confident, but now overthrown predictions. The very Christianity they had consigned to oblivion now flourishes and walks abroad in the greatness of her strength, upon the mouldered remains and perishing memorials of her proudest and most boasting foes. The immortality they anticipated for *themselves* is *hers;* and the shame and oblivion they had assigned to her, are settling upon *their* tombs.

That they acquired considerable influence over the public mind is, however, not only not to be denied, but is the very fact we especially deplore to day. Their dogmas, though not advocated either with equal zeal or talent, have nevertheless been widely extended: the inundation of false sentiment and vicious principle which they poured upon the Continent in their day, has diffused itself by a thousand channels among all orders of society, and polluted the public mind, which has exhibited ever since a diseased state, and proved the withering effect of the pestilence of infidelity. This is not a local, or partial, but very general evil, too visible to be denied, and too debasing to allow of Christian benevolence neglecting the use of every practical means for its counteraction.

II. *The Continent claims our efforts on the ground of the corruption in religion which abounds.*

It must be admitted that there is, to a considerable extent, the *form* of godliness in institutions of religion, and in a multitude of ceremonies. While an absolute infidelity rules over one large portion of society, another is degraded by a cumbrous and formal religion, itself calculated to cherish the very infidelity in secret, which its external modes would seem to oppose. In a Protestant country like this, it is impossible not to witness with distress, and express with abhorrence, the fact of Popery governing the minds of so many

millions abroad. The right of private judgment is denied, the infallibility of a mortal maintained, the Sacred Scriptures interdicted, the spirit of persecution cherished, the worship of idols prescribed, the will of man, in short, substituted for the authority of God. Our view of the evils of Popery I need not describe; suffice it to say, that a system so monstrous universally prevails, nor add more, than simply to avow, that in which all will fully concur, that it is the *principles* we oppose and abominate, not the men. We love them as fellow-men, as fellow-immortals, and our love acquires a tinge of pity, and excites hallowed breathings of prayer, while we contemplate the awful and dangerous character of their errors — errors which lie at the very root of character, pollute the very spring of happiness, and rase the very foundation of human hope.

III. *A third claim arises out of the moral debasement of the Continent.*

It can scarcely be imagined, that where infidelity and false religion prevail, morals should be in an uncontaminated state. In every country we must deplore the evil workings of the human heart, and the necessary corruptions of society arising from its depraved passions. Where irreligion is most resisted, and piety most practised, human nature will exhibit its viciousness and baseness; but where both public and private restraints are less, or where they are misplaced, it is to be expected that wickedness should be more predominant and more degrading. Were we, however, to institute a comparison between our own and any country on the Continent, and even find the balance of morality *against* us, it would not affect our present argument; because the question is not the greater or less *comparative* prevalence of vice in any given place, or under any circumstances, but its *actual* existence and admitted extent. Various spiritual means are adopted for the amelioration of this and other distant nations; but the use of these does not supersede the employment of other exertions for the Continent, which if only equally, or even less immoral, would still claim our benevolent attention. The simple fact is, they are greatly and confessedly demoralized, and are destitute themselves of the means and disposition of seeking even their own spiritual advantage to any considerable extent. No one visits the Continent, without being impressed with painful conviction of the prevalence, both of public and private vice; and no Christian especially, can fail of being distressed to witness, without adverting to other topics, the profanation of the Sabbath, the proper observance of which, would itself be a great safeguard of morals, as its obvious desecration is the source of public mischief, and private worthlessness.

IV. *A further claim arises out of a consideration of the illustrious efforts which were made at the commencement of the sixteenth century, for the spiritual emancipation of mankind from the bondage of error, and which issued in what was emphatically termed the* REFORMATION.

At a period when the whole of Europe was in the most deplorable state of ignorance and moral bondage, and had been so for centuries, when superstition was universally predominant, and the god of this world had blinded every eye, and the word of God was interdicted and unknown, — when even this country, now the focus of religious intelligence, was as much benighted and enthralled as any other, — the

temporary illumination of Wickliffe having passed away — at that period, Germany became the theatre of extraordinary events, which awoke from the slumber of ages, those nations, who, in a spiritual point of view, have never slept again. It is not necessary to detail to you, who are sufficiently familiar with the subject, and cannot fail to have taken deep interest in it, the atchievements of Luther, Melancthon, Zuinglius, and others, who have obtained an immortal distinction, for their successful resistance of a spiritual domination by which mankind were enslaved, and introduced into Germany and Switzerland the light of evangelical religion. They are dead, but their works do follow them. It cannot be questioned, that Providence was leaning on the side of those illustrious men, and aided them to contend against the worst combination of human power and human passions, leading them unawares to themselves from the first hesitating opposition to the usurping dominion of error, along the daring and dangerous path to victory over the man of sin. Had they known, at first, what was to be accomplished, they would not have ventured to hope; had they not known it afterwards they must have despaired. Becoming gradually aware of their high destiny, they grew into heroes and martyrs; fearless of temporal consequences, and persevering in their mighty enterprise, as the conscious emancipators of mankind from the slavery of sin and death.

But that which has above all things immortalized their name, and produced the most beneficial and permanent effects, is the translation of the Sacred Scriptures into the vernacular language of their country. The enquiry which had been excited by the theological disputes of the day, paved the way for the rapid circulation of this volume in Germany, and such was their impression of the importance of what they had been enabled to atchieve, that it induced them gratefully to hold an annual festival of translators at the house of Bugenhagius.

From that period the freedom of thought may be dated — and having become unshackled in Saxony, it operated in other parts of Germany, till the sacred enthusiasm was excited in our country.

Thus benefited and thus emancipated, shall we cease to feel an interest in our Continental neighbours, whose forefathers fought our spiritual battles, and gave us our religious freedom? Has the reformation been checked and thwarted — and shall we not aim to remove obstacles, and repay our debt of love, by seeking their spiritual good? What a blessing to become serviceable to those, who at that period, however distant, have been instrumental to our good! Who can tell what effects may result from humble labours, from the least ostentatious efforts! What souls may be converted! What glory to God may arise! What master spirits may again be roused! What a glorious finishing of a work only begun, and in some respects dropping into decay, may be accomplished!

V. *Allow me to remind you of the encouragement which little bands of Christians here and there to be found, require to animate their minds, and consolidate their union.*

Notwithstanding the general prevalence of infidelity and superstition, it is gratifying to know that there are a few sequestered places where true religion has taken root. Like a flower in the desert, indeed, it blooms alone, and diffuses an

unheeded fragrance: still it is to be occasionally found, and ought to be watched with solicitous care. In a few instances are to be discovered real specimens of a church of Christ, without the outward form or inward organisation. The knowledge and love of God have drawn individuals together, who have assisted each other's piety, and endured the contemptuous smile, or scornful frown of those around them. It cannot but be imagined, that Christians so situated, need both encouragement and instruction, and that the visit, even though it be casual and brief, of a Christian friend, must be allowed of much advantage. Such an intercourse has in fact proved refreshing to both parties, and may be easily, and must, indeed, be necessarily comprehended in the plan of sending plain and pious teachers of the doctrine of the cross to France, Switzerland, Germany, or such other parts of "the regions round about," as may be accessible to such efforts.

VI. *A final argument relates to the proximity of the Continent, and the facility of communication which is now established.*

Of late years Christians have been much and most laudably occupied with missionary exertions, for the benefit of the heathen world. The remotest regions have been explored, the most vigorous efforts have been used, and the most liberal contributions have been put in requisition to diffuse the knowledge of Christ throughout the earth. While, however, we cannot but congratulate our fellow Christians on these works of piety, and anticipate from them the most extensive good, it must not be presumed that they have accomplished, or attempted all that duty or philanthropy requires. It would ill comport with the spirit that prompted these undertakings, to practise an exclusive benevolence; to attend to one field of labour, even though it were the largest and the most important, while others lay waste, and these more accessible on account of their proximity and the inferior cost of their cultivation.

During the war with France, which involved all Europe, there were no opportunities of imparting religious instruction to our Continental neighbours. The elements of superstition mingled with the fiercer elements of war, and forbad these attempts. Hostility in fact closed almost every avenue by which scriptural truth might have penetrated in that direction, and compelled the adoption of measures for the spread of religion in more distant regions. At present, however, there exist great facilities to this holy enterprise; and though some obstacles, and obstacles of a formidable kind are still to be found, they are not insurmountable; but may be in a great degree overcome by wise management, temperate conduct, and persevering ardour. The work is to be done — and there are men to do it: the simple question therefore is, shall we reject the opportunity — despise Providence — and leave our *neighbour* to perish? The answer prompt and decisive — given at once, and with zeal from every hearer (if we may read the heart through the eye) is, it must not be neglected — the attempt must be still more exclusively made — Europe must be evangelized!

Pastoral Sketches.

No. II.

The Sabbath School.

Among the distinguished institutions that display the benevolence

of the present day, and invest it with true glory, I am disposed to think that Sabbath Schools should be placed among those of the first rank. They sow the seeds, and cherish the tender plants of the church; they call forth the zeal and the energy of the junior branches of our congregations; they enlarge the number, and add to the intelligence of our churches; and added to all this, they have furnished some of our pulpits at home, and trained some of our best missionaries for foreign service. It would be hard to say how much evil they have prevented, how much happiness they have diffused among the various classes of society, or how many plants they have reared for the paradise of God.

I have sometimes feared that many excellent ministers have not taken the lively interest in these important institutions which they ought to do; and have been disposed to remind these worthy men, that the sooner they can gain the affections of the youthful part of their charge, the more likely they are to succeed in bringing them to God; the more they encourage the pious and devoted Sabbath School Teacher in his work, the more likely is the cause of God to succeed. I have seen and felt the advantages connected with paying a portion of regard to these seminaries for the communication of Christian knowledge, and am ready to bear the same testimony to their conductors as Paul did to some of his friends — "they have helped me much in the Lord."

I am about to present to my readers a brief sketch of a Sabbath School, of about nine years' standing; where it is situated is of no importance to the reader; suffice it to say, that the details shall be fully correct. It contains nothing very remarkable; indeed, many of its supporters, somewhat disposed, perhaps, to look at the dark side of the picture, have sometimes complained that it has accomplished so little good. Perhaps a review of its history may both tend to encourage them, and to lead the friends of other schools to look at them, to thank God, and to take courage.

The school to which I refer, is situated in a town containing four or five thousand inhabitants; it was the first of the kind among this population; and its institution in some degree at least, was owing to the zealous exertions of a devoted friend of Sabbath Schools, who then resided in London, but who occasionally visited the neighbourhood in which it exists. Its first teachers knew little of the system, but they possessed hearts warm in the cause, and motives derived from a concern for the Divine glory, and the best interests of man. They had some difficulties to subdue, and some prejudices to conquer, but they found that "patient continuance in well doing" was the most effectual way of silencing those who were disposed to hinder them.

A year or two rolled along, and though they had to regret that no very decisive change had taken place in the hearts of the children, yet they were glad that some evils were prevented, that morality among the subjects of their charge was increasing, and that they were increasingly attentive to the instructions imparted. At this time, an opening seemed to present itself to them to commence another school in a deplorable dark neighbourhood; they hastened to embrace it, but their zeal provoked "the squire" to take up the cause, and they retired, rejoicing that the good they would have done would be accomplished by others.

Another opportunity, of a similar kind, soon presented itself, which they embraced, and had the pleasure of instructing a goodly number of children, praying with many of their parents, and reading to them some of those admirable sermons which the present age has furnished, adapted for such places. Here they laboured for several years, not without pleasing indication of success, both among the children and adults; nor did they give up the station, till other schools were established, and a chapel built, where evangelical truth was proclaimed, which in some degree rendered their services unnecessary.

Since the commencement of their own labour, the friends of this school have witnessed with unfeigned pleasure the establishment of several kindred institutions in the town, and its immediate neighbourhood, to two of which they cheerfully lend a helping hand in the discharge of their delightful duties.

Nor has the instruction imparted in the school itself been without the Divine blessing resting upon it. I might tell of a pleasing number, who have heard the lessons of their teachers to profit. I could tell of one, who listened to an address on the way to heaven, and was disposed by its means to set out on the way there; I could tell of another, who, when the case of the thief on the cross was spoken of, felt her need of the same mercy, sought it, and found it; I could have conducted my readers to the death beds of more than one of the children, who were taught the first principles of religion here, who rejoiced in the visits, and prized the prayers of their teachers in the closing hours of life;—who spoke of the instructions they received, with pleasure, and entered the dark valley of the shadow of death singing the high praises of God, which they had acquired in this Sabbath School. I could point to more than one of its present scholars, who have been known in secret, as well as before their parents, to present the fervent petition for mercy to the God of heaven: but let the last day unfold these things more fully.

Nor has its usefulness ended here. There are those who have been drawn to the school partly by curiosity, and have been prevailed on to take a part in its business, who have found the advantages of doing so by receiving the love of the truth. They have been taught to pray for that salvation, the knowledge of which they have imparted to others; they have become attached to the people of God; they have united with the church of Christ; they have been the means of bringing others under the sound of the Gospel; and in a word, they have cause to bless God that ever they became in any way connected with the Sabbath School.

Where genuine piety takes possession of the heart, it will lead to its own diffusion. The spiritual good we receive naturally leads us to communicate it to others. Hence the Sabbath School has its Juvenile Missionary Society, and has contributed not a little to the dissemination of the Gospel in foreign lands. And while this benevolence is shewn by the children, the teachers have their monthly meetings for prayer, that the Spirit of God may crown every exertion for the extension of his cause, both at home and abroad.

I will finish my sketch. "Behold how great a matter a little fire kindleth? Who will despise the day of small things?" Have Christian ministers duly regarded these interesting institutions? Do Sab-

bath School Teachers sufficiently contemplate the good they have done to encourage them to do more? Have any of my readers, who have an opportunity to assist in this department of holy labour, neglected it? Let that neglect exist no longer. Let every one engaged in this work of faith, and labour of love, "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord." And, finally, I will say in reference to this admirable system of instruction,

"The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest."

B.

Scripture Parallelism.

No. V.

Hebrews x. 19, 20.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and (having) an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

I should not originally have thought of applying the principles of Scripture parallelism to this passage, had I not found it exceedingly difficult, I may say, impossible, to reconcile with the general scope of the apostle the idea which, I believe, is commonly entertained, that he represents *the veil of the temple as an emblem of the body of Christ —through the veil, that is to say his flesh.* It may be quite true that, as the veil in the temple concealed the immediate residence of the Almighty, so the human nature of Christ withholds from our view the full glories of the Godhead; and the comparison has much beauty: but this idea is of most remote, and impossible application to the subject treated of. The apostle is not speaking of our *looking* through the veil, but of our *passing* through it. And besides, in the sense under consideration, the veil is not even yet removed to saints on earth, if it is to those in heaven. It may be said, that it is through the flesh of Christ, of the rending of which the rending of the veil may be considered as emblematical, that we enter into the holiest; but it is obviously not *through his flesh*, in the same sense as it is *through the veil.* The body of Christ affords the meritorious cause of our admission, the veil represents the grand impediments to it; the latter obstructs the way, the former opens it. We enter into the holiest through the veil, in point of actual motion, and through the flesh of Christ, by virtue of its atoning efficacy. We go through the veil as vanquishing an obstacle to our progress; and through the flesh of Christ as deriving from it our victory. The veil cannot in any way be made to denote the meritorious cause of an approach to God, nor can the flesh of Christ be construed into an obstruction. It is quite impossible, therefore, that when the apostle is speaking exclusively of our privilege of entrance into the holiest, notwithstanding impediments, where consequently the *veil* can signify nothing but obstructions, and the *flesh of Christ* nothing but a meritorious cause, that he can intend to compare the flesh of Christ to the veil of the temple.

In coming to this conclusion, it might appear, that we only increase the difficulty, since the words of the text scarcely seem to admit of any other interpretation. Upon examining the original, however, it will be found that our translation is by no means accurate, and that a more strict rendering affords facilities, if not unequivocal indications, of parallel structure, by which the passage may be extricated from its difficulties. The arrangement proposed is as follows.

Having, therefore, brethren, freedom of access
To the entrance of the holy places,
By the blood of Jesus,
Which he hath rendered for us an entrance, new and living, through the veil,
That is, of his flesh;
And an high priest
Over the house of God;

Let us draw near,
With a true heart,
In full assurance of faith,
Having our hearts sprinkled from an evil conscience,
And our bodies washed with pure water.

This arrangement presents three sets of parallelisms. The principal one is manifestly this,

Having, therefore, brethren, freedom of access,
And an high priest,
Let us draw near.

The second is also obvious:

Having, therefore, brethren, freedom of access
To the entrance of the holy places, [veil;
Which (Jesus) hath rendered for us an entrance, new and living, through the
And an high priest
Over the house of God,
Let us draw near,
With a true heart, &c.

Our having freedom of access *to the holy places*, is clearly parallel with our having an high priest *over the house of God;* nor in the two lines

To the entrance of the holy places, [veil.
Which (Jesus) hath rendered for us an entrance, new and living, through the

is the parallelism at all less perfect. It remains only to notice the third set of lines.

Having, therefore, brethren, freedom of access
To the entrance of the holy places,
By the blood of Jesus,
Which he hath rendered for us an entrance, new and living, through the veil;
That is of his flesh.

The idea here is, that we have freedom of access to the holy places

By the blood of Jesus,
That is, of his flesh.

That the terms are in strict parallelism is obvious, and it is equally certain that no violence is done to the grammatical construction.* Nor is the phraseology at all unusual, or difficult to be understood; since the term flesh is frequently used, by the same writer at least, to denote the sacrificial offering of the body of Christ. Of this I mention one example merely, which is quite sufficient for the purpose, and occurs in Eph. ii. 15, where the apostle speaks of Christ as abolishing the enmity *by his flesh.*

I am quite aware, how considerable an alteration the arrangement I have proposed may appear to involve; but as necessity urged me to investigation, so inquiry has conducted me to satisfaction. Nothing will be more gratifying to me, than that your readers should search for themselves. I submit the ideas I have thrown out to the severest scrutiny. *H*

POETRY.

A VOICE FROM INDIA; OR THE HORRORS OF A SUTTEE.

WHAT means that gloomy funeral pyre,
On Ganges' banks its tall head raising,
And those red gleams of murky fire,
Ev'n now around its broad base blazing?
What mean those wild and frantic yells,
As from a thousand throats resounding,
With drums and trumpets' awful peals,
From distant hills and woods rebounding?

Ah! 'tis a dark and murderous deed,
Which cruel Brahmins there are doing,
Well may the heart turn sick, and bleed,
While such a dreadful theme pursuing!
For see! on that detested pile,
By her lord's corpse, the widow lying,
While Moloch with a fiendish smile
Looks on, and views his victim dying.

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* That the critical reader may instantly satisfy himself of this, I subjoin an arrangement of the original.

ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν
εἰς τὴν εἴσοδον τῶν ἁγίων
ἐν τῷ αἵματι Ἰησοῦ,
ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος,
τουτέστι τῆς σαρκὸς αὐτοῦ·
καὶ ἱερέα
ἐπὶ τὸν οἶκον τοῦ θεοῦ·
προσερχώμεθα κ. τ. λ.

See how she writhes! hark to her screams,
As now the lurid flames enfold her!
But all is vain, no pity gleams
In the stern face of one beholder!
Her kindred stand with hearts of stone,
Cased by the demon Superstition;
Hear her last agonizing groan,
Nor heave a sigh at her condition!

Ye British matrons, husbands, sires,
Your souls with soft compassion glowing,
O! haste to quench the horrid fires
Whence human blood is sadly flowing!
With your loved king and country plead,
Implore the senate of your nation,
That British India may be freed
From scenes of such abomination.

And send, O! send the Gospel forth
To the dark haunts of superstition!
That they may learn a Saviour's worth,
And find in him sin's true remission.
Arise, thou Sun of righteousness!
On heathen lands pour forth thy splendour;
Then love and peace their homes shall bless,
And their steeled hearts grow soft and tender.

Matlock Bath. ELLEN.

REVIEW.

A Widow's Tale, and other Poems. By BERNARD BARTON. London. Holdsworth. 12mo. Price 5s. 6d.

PIETY and poetry maintain a close alliance in the writings of Bernard Barton; and he is in consequence too well known already, and too highly estimated, to need our particular recommendation. We hail it as a good symptom of public feeling when compositions of this nature acquire celebrity, and those of a contrary cast, and of an opposite principle, even though imbued with genius, are visited with execration.

The first and longest of the poems in this little volume, entitled "A Widow's Tale," is founded on the account of the loss of five Wesleyan Missionaries, and others, in the mail-boat, off the island of Antigua; by Mrs. Jones, the only survivor. This mournful event is generally known, and has excited the sympathies of the religious world. Rest, ye honoured servants of the Lord beneath the wave, with our blessings on you, till "the sea shall give up her dead!"

Mr. B. is a poet, who can *afford* to be a little criticised, and we shall not hesitate to exercise this privilege of friendship. The Widow's Tale is a little deficient in spirit — a little approaches to dulness. One reason of this we apprehend to be the kind of versification, which, in our opinion, is injudiciously chosen. The Spenserian style requires more to redeem it from heaviness than is commonly imagined. Even in Spenser himself, it is a toil to search for his

pearls. Mr. B. has repeated in almost the same words, the same idea in three successive stanzas, each of them the first line. "One by one was gone." (31) "One after one was taken." (32) "Another and another sank." (32) But all the *prosing* in this commemorative elegy is redeemed by two or three such stanzas as the following:

"It is not in the summer hours of life,
When all around is prosp'rous, bright, and gay,
That prayer's true worth is known; 'tis in the strife
Of fear and anguish, when we have no stay
On earth, or earthly things; Oh! then we pray,
As those who know not sorrow never can:—
Each false support must first be rent away,
All confidence in self, all trust in man,
Rear-ward each worldly thought, each heavenly in the van."

Generally speaking, we have been highly gratified with the minor pieces. The first entitled "Caractacus," is written with great vigour. "King Canute," the same in kind, is not quite so successful. Some of the rest are exquisite. We must give our readers one specimen. The following is selected, because it suits the season.

Invocation to Spring.

"Haste, O haste! delightful Spring!
Glad birds thy approach shall sing;
Mounting larks with matin lays
Shall ascend to hymn thy praise;
Countless warblers of the grove
All shall tune their notes of love;—
Haste, O haste! then, to set free
Harmonies which wait for Thee.

Haste, O haste! delightful Spring!
Over earth thy mantle fling;
Flowers shall ope their blossoms sweet
Thy reviving smile to greet;
Grass shall clothe the lowly mead,
Where the lambs shall sport and feed,
Leaves and blossoms on each bough
Shall unfold to wreath thy brow.

Haste, O haste! delightful Spring!
Winter's storms are on the wing;
Gentler breezes round us sigh,
Whispering hopes that thou art nigh,
Milder showers in silence fall;—
Come, O come! then, at our call,
Come and tinge our brightening skies
With thy rich and varied dyes.

Haste, O haste! delightful Spring!
To the captive freedom bring;
Torpid insects, buried deep,
Wait thy voice to rouse from sleep;
Others, yet unborn, but stay
For thy warm enlivening ray;
Haste, O haste! the signal give
At whose summons they shall live.

Haste, O haste! delightful Spring!
Holier hopes unto thee cling;
Glowing feelings, thoughts refined,
Stirrings of the immortal mind;
These at thy re-kindling breath
Waken as from wintry death,
And see, emblem'd in thy bloom,
Endless Spring beyond the tomb."

A Sermon, occasioned by the death of John Mason Good, M.D. F.R.S., &c. Preached at Shepperton, Jan. 14., and at St. John's Chapel, Bedford Row, London, Jan. 21, 1827. By CHARLES JERRAM, M.A. *Vicar of Chobham.* pp. 64. London. G. Wilson.

WE had not seen this Sermon when the short notice of Dr. Good, contained in our last number, was written. Since then we have had the pleasure of perusing it, and hasten to lay before our readers some particulars respecting the lamented deceased, with which we were then unacquainted.

Of the Sermon itself, we can only remark, that it will amply repay a careful perusal. It is founded on 2 Tim. i. 12, which the preacher considers, as the language, 1. of serious reflection — 2. of established faith — 3. of assured hope. Without pledging ourselves to the theological accuracy of all Mr. J.'s statements (his observations on *faith*, for instance, will bear some revision), we can safely recommend the discourse, for its serious, practical, searching tendency.

We select the following extracts for the purpose of giving our readers some information respecting Dr. Good.

"John Mason Good was born May 25, 1764, at Epping, in Essex. He was descended from an old and respectable family at Romsey, in Hampshire. His father was a dissenting minister of exemplary character, and considerable literary attainments. His mother was a Miss Peyto, the favourite niece of the celebrated John Mason, author of the well known treatise on *Self-Know-*

ledge. Under the tuition of parents so admirably qualified, was laid the foundation of his literary and general acquirements. But I believe he commenced his practice as a surgeon at Sudbury, in Suffolk, where he married one of the daughters of the late J. T. Fenn, Esq., a banker of that place. He removed from thence to London, in the year 1793, where he soon became distinguished, both as an author and as a medical practitioner.

"Early in life he commenced the study of the Oriental languages, under his father; and, in the year 1803, he gave to the public the first fruits of his acquisitions in this department of literature; a translation of the Canticles, with the title, '*Song of Songs; or, Sacred Idyls.* Translated from the original Hebrew; with Notes, critical and explanatory,' In this version a new arrangement is offered, and two distinct translations given: one accommodated to the metre of the original; the other in spirited English verse. The notes, which are numerous and very entertaining, display much taste, and extensive reading.

"For some years after Mr. Good's removal to London, his principal theological associates were gentlemen of the Socinian school, or of kindred sentiments, among the Roman Catholics. Of this class, was an individual of extraordinary talents and erudition, too well known for his bold and fearless innovations as a critic and translator, Dr. Geddes; memoirs of whose life and writings were published by Mr. Good, in the year 1803.

"From 1804 to the year 1813, Mr. Good was employed, in conjunction with Dr. Olinthus Gregory and Mr. Newton Bosworth, upon a new Cyclopædia, entitled, *Pantalogia;* comprised in twelve large and and closely-printed royal octavo volumes. Dr. Gregory was the general editor of that work, from the preface to which it appears, that 'Mr. Good composed and prepared the various articles, disquisitions, and treatises, which fall in the several departments of aerology, agriculture, anatomy, botany, brewing, chemistry, with its application to the arts and manufactures; distillation, dyeing, entomology, games, gardening, geology, horsemanship, ichthyology, leather, life, mastiology, medicine, metallurgy, midwifery, mineralogy, natural history, ornithology, orychology, physiology, sports, surgery, veterinary science, voltaism, zoology, &c. The public are also indebted to his pen for some interesting single articles, that do not fall into any of the general departments just mentioned; among these it would be unjust not to specify particularly the curious and valuable article, *Vedas.*' In reference to Mr. Good's contributions to this work, Dr. Gregory has been often heard to express his astonishment, as well at the extent of erudition which they evinced, as at the extreme accuracy of his acquaintance with a great variety of practical subjects, and at the extraordinary facility with which communications, obviously marked by great thought and research, were transmitted to Dr. G., *often on the return of the post by which he applied for them.*

"During the earlier course of this publication, Mr. Good began to evince a change of sentiments on theological topics; and ere long, he broke off the intimacy of his connexion with men of heterodox sentiments. This, the friends who then knew him best, imputed partly to the impression made upon his mind by the circumstance of some Socinians, who continued to circulate erroneous translations from the New Testament, in favour of their sentiments, after they had acknowledged to him that they *were* inaccurate;—partly by the train of thought suggested by the perusal of the article *Cowper,* in the *Pantalogia,* that article containing a defence of Cowper's religion from the charge of producing the affecting malady with which he so long struggled:— and partly from the happy result of many confidential conversations with two clerical friends. These, and doubtless numerous other causes, known only to the great Searcher of hearts, produced, during the last sixteen or eighteen years, an obvious growth in religious knowledge and experience; in Christian activity, issuing ultimately by God's grace, in the full enjoyment of Christian consolations at the hour of death.

"In the year 1812, notwithstanding the multiplicity of Mr. Good's professional and other engagements, he published, in a large octavo volume, '*The Book of Job, literally translated from the original Hebrew;* and restored to its natural arrangement; with notes, critical and illustrative; and an introductory dissertation on its scene, scope, language, author, and object.' Although this translation is sometimes marked by technical peculiarities, yet it is truly spirited, and in many respects highly valuable. Mr. Good's interpretations are, throughout, consistent with the orthodox faith; and, if the train of reasoning pursued throughout his introductory dissertation be correct, the book of Job 'is the most ancient of all human records; the only book in existence from which we can derive any thing like a systematic knowledge of pure patriarchal religion: and hence that very book which gives completion to the bible, by adding the dispensations of the earliest ages to those of the law and of the Gospel, by which it was successively superseded.'"

The account of his death is very gratifying. Mr. Jerram remarks—

"As we have the most undoubted evidence that religion, and the care of the soul were with Dr. Good an affair of deep reflection, so we have equal proof that he had most deliberately placed his whole dependence for salvation on Jesus Christ; and this deserves especial remark, as it is precisely on this point that the reality of his change of sentiment and renovation of heart would be put to the test; for 'no man can say that Jesus is Lord, but by the Holy Ghost;' nor would any one entirely renounce every other dependence in the hour of death, save Jesus Christ, and him crucified, unless he believe him to be 'able to save to the uttermost all that come unto God by him.' In deliberately putting therefore his soul into the hands of the Saviour, and knowing in whom he had believed, he at once acknowledged, and rested his everlasting interests upon the Godhead of the Saviour, and the all-sufficiency of his atoning sacrifice. Now that Dr. Good did this, is most evident from some of his last and most solemn declarations. 'No man living,' said he, a day or two preceding his death, 'can be more sensible than I am that there is nothing in ourselves in which to trust, and of the absolute necessity of relying on the merits of Jesus Christ.' 'All the promises, (he again remarked with great emphasis,) are yea and amen, in Christ Jesus.' He more than once repeated parts of that beautiful hymn of Cowper,

> 'There is a fountain filled with blood
> Drawn from Emmanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains.'

"And he dwelt with great feeling on the following verse:

> 'E'er since by faith I saw the stream,
> Thy flowing wounds supply,
> Redeeming love hath been my theme,
> And shall be till I die.'

I dwell the rather on this, because it affords the most satisfactory evidence of his complete renunciation of Socinian principles, and his entire reliance for salvation on the blood and righteousness of our Lord Jesus Christ.

"It only remains that I add respecting him, that 'knowing in whom he had believed, he was persuaded that he was able to keep what he had committed to him against that day.' Or in other words, his faith in Christ yielded him a well-grounded hope of everlasting life. This hope, it is true, did not rise to that degree of assurance, which fills the soul with joy, as well as peace; he said 'I cannot say that I feel those triumphs which some Christians have experienced;' and he seemed rather to check than indulge what might lead to them; for he said, 'my constitution is by nature sanguine in all things, so that I am afraid of trusting myself.' He often, however, repeated that text, and dwelt upon it with evident satisfaction, 'Jesus Christ, the same yesterday, to-day, and for ever;' and when the power of distinct articulation was gone, and he was almost in the action of death, and his kind clerical friend said to him, 'Behold the Lamb of God,' he added, with an effort that surprised those around him, 'who taketh away the sins of the world.' And these were the last words he intelligibly uttered."

Dr. Good had been engaged, for some time before his death, in preparing a new translation of the Book of Psalms, accompanied by historical, chronological, critical, and theological dissertations. We are glad to learn that this work will be shortly published.

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1. *Private life of the Persecuted: or, Memoirs of the first years of James Nisbet, one of the Scottish Covenanters. Written by himself.* Oliphant. Edinburgh. 18mo. pp. 288. Price 3s. 6d.
2. *Life of the Rev. Thomas Boston, late Minister of Ettrick.* Oliphant. Edinburgh. 18mo. pp. 288. Price 3s. 6d.

We recommend the "Memoirs of James Nisbet" to all who have read the "Tales of my Landlord," and formed their judgment of the Covenanters from the caricature portrait drawn by the Author of Waverley. They will find that these calumniated men were indeed the "excellent of the earth"— men of genuine, impassioned piety — conscientious in their profession — upright in their conduct — prompt in zeal — patient in suffering — "of whom the world was not worthy." Their memory ought to be cherished with gratitude and veneration, and their characters will shine with increasing lustre the more closely they are viewed.

"They were helped through grace to espouse, with heart and soul, all the attained-unto pieces of reformation, from antichristian darkness, error, and superstition, to presbytery covenant ways, in soundness and Gospel simplicity, of principles and practices, according to the whole word of God; and were so staunch therein, that they would not lose nor part with hair nor hoof for the pleasure of no man; neither would they stain their consciences by denying their dear

Lord and his righteous cause with the least of sinful compliances; neither stain their life and conversation with the least of immoral practices, but lived straightly up to their light in the Lord. They were solid and serious, and conscientiously deliberated what to choose and what to refuse, never consulting with flesh and blood, but with God in his word, and the judgment of sound divines, particularly the Westminster Confession of Faith, concerning what was duty and what was sin. They were much in the exercise of mortification, and abstemious from all inordinate and unnecessary use of the creature, both in meat, drink, and apparel. They were very hospitable and compassionate towards those in want, having all things, for most part, in common, resembling the primitive Christians; and this liberality they extended often, even to those who were not of their own judgment, yea, even sometimes to avowed enemies. Thus, their light of principles, and honesty of practice did so shine before all, as made every thinking unprejudiced person praise God in their behalf; and very often struck even their worst enemies with a strong conviction, which occasioned even the bitterest of them sometimes to commend that people and their way which they most persecuted. The way how they employed and improved their time, except when flying and shifting from place to place, to escape their enemies' fury and cruelty, was spent in earnest and fervent prayers to the Lord, in bemoaning and bewailing their own sins of heart, nature, life, and conversation, and their sins of place and station, and in sighing and crying for all the sins and abominations of all ranks and degrees of persons in the land, deprecating the Lord's wrath, that his anger might be turned away, and that he would pity, spare, and raise up a remnant to be a seed to serve him in these lands, according to his pattern showed them in his word. What watering with tears! What holy and vehement breathings of soul! What heavy and heart-rending groans for a body of sin and death! What mighty wrestlings with the Lord, that he might cause his face to shine upon them, and return to these lands in mercy! What self-judgings and self-condemnings of themselves! What bitter bewailings of sins personal, general, and national! What crying for the spirit of God, in all his saving and quickening operations in them! What crying to the Lord for light and truth, to lead them in the paths of righteousness for his own name's sake! What holy and constant resolves to be for the Lord and his way, and not for another, cost what it would! What distinct uptakings of a God in Christ, the great Mediator, the noble Plant of Renown, of his person, of his two natures, divine and human, and of his three-fold offices, as King, Priest, and Prophet for his people, and that they might be ever kept under the influences thereof! What holy, constant, pressings and strivings to be made partakers of his fulness of grace, for grace to persevere honestly and stoutly to the end! What shining beauty was in their faces when thus employed! What melting and yearning of bowels! What cheerfulness and extension of voice, and yet the tears running amain down their cheeks! What weighty and unforethought sentences and expressions proceeded out of their mouths, as if dictated by the Spirit of God, to the great amazement of those who were witnesses? And what earnest pleadings with the Lord, to be ever counselled of him under all emergencies of providence, that he might see fit to tryst them with? Thus, they would have been employed several hours, sometimes whole days, sometimes whole nights, sometimes three days and three nights, all spent in earnest prayer to the Lord, and mighty wrestlings with him; only now and then interlaced with reading a portion of the Scripture and singing psalms, and refreshing their bodies with meat and drink once in the twenty-four hours; sometimes oftener, and sometimes not so often. All which things I was witness of from my birth to my twentieth year of age, to the no small comfort and edification of my soul; and alas! for my folly, that it was not more so."

The life of the Author of "The Fourfold State," and "The Crook in the Lot," is an interesting piece of Biography, and forms a suitable companion to the volume just noticed. Our young friends will thank us for transcribing the following account of his wedding, together with his portraiture of his wife.

"It would be improper to give an account of his wedding-day in other language than his own. 'This day on the afternoon I withdrew from company, and sought the Lord in secret; and afterwards, before the minister came, I went to prayer with the family and relations present, particularly for the Lord's blessing with respect to the marriage; and was much helped of the Lord. Mr. Mair having come, went alone into a room, and staid some time; and I went into another alone, and spent the time in prayer, and there the Lord was kind to my soul: he drew near to me and said to me, Fear not; and I came forth in the strength of the Lord. The action was gone about most sweetly by Mr. Mair; the Lord directed him to some seasonable and pertinent exhortations, and they came with power and life. Of a truth God owned it, and it was

sweet both to him and us. As for my part, my heart being touched with the finger of God, was sensibly going forth in love to Christ and admiration of him to my great comfort and satisfaction. So we were married betwixt eight and nine o'clock at night. Immediately after I withdrew into the room where I was before, and went to God, and there the Lord filled my heart with joy in himself unspeakable, and loaded me with loving-kindness, truth, and faithfulness—verily he made me renew my strength, and gave it me with palpable increase—verily the Lord did great things for me at that juncture as ever, and my soul was made to rejoice in him.' The following are the remarks he made thirty years after when reviewing the subject. 'Thus was I by all-wise Providence yoked with my wife, with whom I have now (1730), by the mercy of God, lived thirty years complete. A woman of great worth, whom I passionately loved and inwardly honoured. A stately, beautiful, and comely personage; truly pious and fearing the Lord, of an evenly temper, patient in our common tribulations and under her personal distresses. A woman of bright natural parts; an uncommon stock of prudence; of a quick and lively apprehension in things she applied herself to; great presence of mind in surprising incidents; sagacious and acute in discerning the qualities of persons, and therefore not easily imposed upon; modest and grave in her deportment, but naturally cheerful, wise and affable in conversation; having a good faculty of speaking and expressing herself with assurance; endowed with a singular dexterity in dictating of letters, being a pattern of frugality and wise management of household affairs, therefore entirely committed to her; well fitted for and careful of the virtuous education of her children; remarkably useful to the country side both in the Merse and in the Forest, through her skill in physic and surgery, which in many instances a blessing seemed to be commanded upon from Heaven; and finally, a crown to me in my public station and appearances. During the time we have lived together hitherto, we have passed through a sea of trouble, as yet not seeing the shore but afar off. I have sometimes been likely to be removed from her; she having had little continued health except the first six weeks, her death had oft-times stared us in the face, and hundreds of arrows have pierced my heart on that score, and sometimes I have gone into the pulpit laying my account on being called out of it to see her expire. And now, for the third part of the time we have lived together, namely ten years complete, she has been under a particular racking distress, and for several of these years fixed to her bed; in the which furnace the grace of God in her hath been brightened, her parts continued to a wonder, and her beauty, which formerly was wont on her recoveries to leave no vestige of the illness she had been under, doth as yet now and then show some vestiges of itself.'"

To each of these volumes an historical Introduction is prefixed, illustrative of the times in which the subjects of the Memoirs lived, and written with considerable ability. Such publications cannot but ensure public patronage and extensive success.

The importance of Christian character in the discharge of pastoral duties. A Sermon delivered at the Ordination of the Rev. William Humphries, to the pastoral care of the Baptist Church at Braintree, Essex, March 6, 1827. By I. MANN, A.M. London. Wightman and Cramp. pp. 40. Price 1s. 6d.

BUT few ordination Sermons are destined to live. They are usually ephemeral productions, and secure only a limited circulation, and a temporary influence. Here and there one rises above mediocrity, and pays the expence of printing; but too commonly, the purse of the author, or of those who requested him to publish, supplies the deficiency of the sale. We need not attempt to account for this fact—but so it is.

We shall not fear the charge of flattery, if we say that Mr. Mann's Sermon deserves to live longer than many. It contains much judicious advice, delivered with gravity and impressiveness of manner, and commendable perspicuity of style. The text is 1 Cor. iv. 1. in discoursing on which Mr. M. reminds his brother of the estimation in which he should desire to be held—of the means to secure that estimation—and of his encouragement in his work. Our readers will be gratified with the following quotation.

"You must preach every other truth contained in the sacred oracles in its connexion with Christ. You will perhaps live, my Brother, to hear some doctrines which you have regarded as of the first importance, treated with levity, and by some even with contempt. But I trust you will never be

ashamed to own them because misrepresented and abused. At the peril of your reputation as a man of wisdom, you will avow your regard even to these truths, and produce your reasons for the cordial reception you have given them. You may perhaps hear other persons treat of the same subjects with timidity and fearful hesitation; making the most lax and feeble representations of those doctrines which, in former times, some have been content to suffer the loss of all things rather than abandon. But if truth be an emanation of the wisdom of Christ, do not be afraid of avowing your conviction of its sterling worth, of its eternal importance. Be not alarmed at its being known that you most firmly and decidedly believe in the doctrine of eternal personal election, and the other doctrines usually, but very improperly denominated Calvinistic. There is reason to fear that some of those wholesome and divine truths have less attention, and form a less prominent part of the ministrations of the present day, than may be justly claimed for them from the station they occupy in the sacred volume. My detestation of Antinomianism is entire and unmingled; but let us beware of fleeing from one extreme to another scarcely less pernicious. You will state with clearness and precision the doctrines of Christ, and present to your audience the authority on which they rest. These discoveries of an infinite understanding do not require human prudence to *guard* them. Present them to others as God presents them to you, and then leave Him whose words they are to take care of results and consequences. To *guard* the truth, as the word is frequently employed, signifies nothing less than to dilute it, and to attempt, by garbling and mutilating it, to render it acceptable to the vitiated taste and the pride of pharisaical professors, and self-righteous men.

Mr. Mann will excuse us, if we say, that a little more taste in the structure of his sentences, and a little more care in the arrangement of his thoughts, would add to his composition both beauty and force. *Verbum sat.*

Letters on the moral and religious state of South America, written during a residence of nearly seven years in Buenos Ayres, Chile, Peru, and Colombia. By James Thomson. 12mo. bds. pp. 296. Price 5s. London. Nisbet.

Most of these letters have already appeared before the public in the Reports of the British and Foreign Bible Society, and the British and Foreign School Society. We are glad that they are now printed in a separate form, and trust that much good will result from the circulation of the important intelligence they contain. Mr. Thomson is now on his way to Mexico, as agent of the British and Foreign Bible Society, intending also to promote, as far as possible, the establishment of Schools on the Lancasterian System. May the divine blessing attend him!

Observations on the Causes and Evils of War; its unlawfulness, and the Means and Certainty of its Extinction; in a Series of Letters addressed to a Friend. By Thomas Thrush, *late Captain in the Royal Navy; intended as an Apology for his withdrawing himself from the Naval Service. Part II. With a Supplementary Letter addressed to the Editor of the Monthly Magazine, and to Editors and Reviewers in general.* London. Wightman and Cramp. pp. 57. Price 1s. 6d.

These continued and conscientious endeavours of Mr. Thrush are too important to be overlooked, and too serious to be treated with levity. It will be found incomparably more easy to charge him with fanaticism, than to answer his arguments, or contradict his facts. To try to force the New Testament into the service of those who delight in war, appears to us to be a most extravagantly absurd and profane attempt; for, in reference to Christianity, if one thing be more obvious than another, it is its "peaceable fruits of righteousness;" so that, in proportion to the prevalence of its influence, ambition, and envy, the most malignant sources of contention and war, will be weakened and destroyed. Whoever, therefore, in the employment of honourable means, is found helping forward a consummation so devoutly to be be desired, is justly entitled to universal encouragement.

LITERARY RECORD.

New Publications.

1. *The Maidstone Christian Instructor. Edited by W. Groser. Price* 3*d. No.* 1. *to be continued Monthly.* This is a very respectable little publication. It contains Essays — Reviews — Intelligence — and Poetry — all well adapted to inform and instruct those for whose benefit it is principally intended. We hope that its success will equal its merits.

2. *The Village Pastor. By the Author of the Retrospect, Ocean, &c.* Two volumes, 18mo. half-bound. Price 3s. The worthy author of these volumes deserves the thanks of the public, for the instructive works which have issued from his pen. He has here detailed a country clergyman's conversations and visits among his parishioners, and described many very interesting cases, which have probably come under his own observation. Plain language — an easy, flowing style — the judicious mixture of narrative, dialogue, and reflections — and, above all, evangelical simplicity and deep fervour and seriousness in discussing sacred subjects, commend these volumes to the patronage of the public. They are calculated for extensive usefulness.

3. *Pietas Privata — or Book of Private Devotion; a series of Morning and Evening Prayers and Meditations for every Day in the Week, and on various occasions. With introductory remarks on prayer, by Mrs. Hannah More.* Price 2s.

4. *The authenticity and inspiration of the Holy Scriptures considered, in opposition to the erroneous opinions that are circulated on the subject. By Robert Haldane, Esq.* Price 1s. 6d.

5. *The recent sufferings of the American Missionaries in the Burman Empire, during the late war: with their signal deliverance, by being conveyed to the British Camp. From authentic documents.* 18mo. bds. Price 1s. 6d. Edinburgh: Waugh and Innes. This little volume contains a brief account of the American Baptist Mission to Burmah, compiled from Mrs. Judson's interesting narrative — and a collection of the letters written by Mr. and Mrs. Judson, and other Missionaries, to their friends in England and America, during their late unparalleled sufferings. It cannot fail to be extensively read.

6. *A plain statement of the Evidences of Christianity, divided into short chapters, with questions annexed to each; designed for the use of Schools, Sunday Schools, and Young Persons. By Francis Knowles.* 12mo. Half-bound. Price 1s. 6d.

7. *Original Anniversary Hymns, adapted to the Public Services of Sunday Schools and Sunday School Unions. By Mrs. Gilbert (late Ann Taylor), one of the Authors of "Original Poems," &c.* Price 6d.

8. *Missionary Anecdotes, for Children and Young Persons. By Robert Newstead.* Price 6d.

9. *Reflections on the moral and spiritual claims of the Metropolis. A Discourse, delivered at the City Chapel, London, introductory to the Second Series of Lectures to Mechanics, established by the Society for Promoting Christian Instruction in London and its vicinity. By John Blackburn.* Price 1s. A serious, searching, useful Sermon. We hope our friends in the metropolis will read it.

10. *The principles of intellectual and moral Education. By Robert Newnham, Esq.* Two volumes 8vo. Price £1. 8s.

11. *Sacred Melodies, &c. By Samuel Miller Waring.* 12mo. Price 3s.

12. *Lectures on the Evidences of Christianity, delivered by Drs. Collyer, Smith, Winter, and the Rev. Joseph Fletcher, Henry Foster Burder, J. Morison, &c.* 1 vol. 8vo. Price 12s. boards.

13. *Selections from the Works of Bishop Hopkins. By the Rev. Dr. Wilson.* Price 3s. 6d.

14. *The Jew, the Master-key of the Apocalpyse; in answer to Mr. Frere's "General Structure," and the dissertations of the Rev. Edward Irving, and other Commentators. By John Aq. Brown, author of "The Even-Tide," and "The Mount of Vision."* Price 5s.

In the Press, &c.

A Concise History of the Transmission of Ancient Books to Modern Times; or an account of the means by which the genuineness and authenticity of historical Works especially, and Ancient Literature in general are ascertained. By Isaac Taylor, Jun. Author of "Elements of Thought, &c." 1 vol. 8vo.

Memoirs, including Correspondence and other Remains of Mr. John Urquhart, late of the University of St. Andrews. By William Orme. In 2 vols. 12mo.

OBITUARY.

REV. SOLOMON YOUNG,

Of Stepney.

EARLY on Monday morning, April 9th, after a short but severe illness, departed this life, aged 42, the Rev. S. Young, Theological Tutor of the Baptist Academical Institution, Stepney. The complaint by which this excellent Christian, eminent theologian, and elegant scholar, has been suddenly, and as we short-sighted mortals are disposed to think, prematurely removed, was inflammation of the bowels, attended at intervals with shivering fits, and violent attacks of fever. His constitution, always delicate, and recently agitated with the cares of his new appointment, struggled but a short time with the maladies by which it was assailed, and then sunk under the power of the universal conqueror.

"By other cause impaired than length of years."

Ever since Tuesday, April 3, he thought he should not recover. The following morning he said, to a very near and beloved relative, "What is this violent palpitation of the heart?" She replied, "I hope it is nervous." "Oh! no," said he, "I am persuaded it is the breaking up of nature." Sometime that day she asked him, "Are you happy?" his answer was, "Oh yes! I have not only peace, but ecstasy." On Thursday he requested her to read to him the fourteenth chapter of St. John; she read a part of it, and during the time of reading it, he frequently interrupted her, to express the pleasure he felt on hearing the delightful truths it contained. On one occasion, when conversing with her about dying, she asked him, "Whether he would rather die or live;" and he said, "I would rather die, if it is the will of God; I have no will but God's." At another time he said, "Never before had I such views of the greatness of God, and of my own unworthiness as I now have." He dwelt with peculiar pleasure on John iii. 16. "God so loved the world, that he gave his only begotten Son," &c. frequently repeating with lively emotions and emphasis, "So loved the world." The medical attendant expressed his fear that he had an impression that he should die, and that such an impression would be injurious to him. It was replied, "Mr. Young is not afraid to die, he knows where his hope lies;" and immediately Mr. Young himself said, "Oh yes; I find religion a great support to me now."

One of the Students sitting up with him, found him calm and easy, and about one o'clock he called him to the bed-side, intimating that he wished to speak to him. After making a few enquiries, he said, "Come, let us have a little conference." He was very weak, and placed himself in a better posture for speaking, when he said, "I have had more affliction this time than I ever had before; I was never before confined three days together, and it is good for me that I have been afflicted; though I am aware, that in diseases like mine, the actions of people are dictated by their feelings rather than their principles. Affliction, however, does produce an effect on our feelings, and I have now perhaps a deeper impression than when I met you at lecture. Are you satisfied with your vocation, I mean the ministry?" He replied, "Perfectly satisfied." "Then my dear friend," said he, "let me entreat you to be watchful, be watchful, watch over your *motives*. Oh! what numerous temptations there are;" the answer made was, "I am much obliged, Sir." "No, my friend," said he, "very affectionately, you need not, it is *my duty, my duty*." After resting a few moments, he asked, "what is the state of piety amongst the Students in the house? I hope there is nothing like faction, or a

quarrel amongst you;" the Student assured him there was not; and he said, "I am glad to hear it. It is joyful news," and added, "Let me adjure you," giving his hand to the Student, he repeated, "Let me adjure you in the name of our Lord Jesus Christ, do every thing you can to promote piety in the house. I mean *affectionately*, not assuming any thing, but *affectionately*." A little after this conversation he exclaimed with much emotion. "Oh what joy, what ecstasy to receive the full impress of the Saviour's image! 'Lovest thou me?'" and repeated the following verse of Dr. Watts's:

"Sweet fields beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

Thus this eminent servant of God, being full of the Holy Ghost, and wisdom, and delightfully impressed with the vision of glory, gently fell asleep; nor will he "awake and be roused out of his sleep till the heavens be no more: then thou shalt call, and he will answer thee, thou wilt have a respect to the work of thine hands."

At a Special Meeting of the Committee of the Stepney Academical Institution, held at Fen-Court, on Thursday, April 12, the following Resolution was unanimously passed:

"That this Committee have heard with great and unfeigned sorrow, of the death of the Rev. Solomon Young, successively the Classical and Theological Tutor of their Institution, and cannot but express their deep sense of the loss which it has sustained by his removal. At the same time they record their affectionate and respectful remembrance of his extensive literary attainments, the amenity of his disposition, his eminent piety, and the faithful and efficient manner in which he discharged his important duties. In contemplating this regretted event, they would, however, bow with humble resignation to the will of Him who doeth all things well — earnestly implore wisdom and grace, to learn from it individually, suitable instruction — and express their confidence in the divine power to raise up instruments for the accomplishment of his great and benevolent purposes."

The funeral took place on Tuesday, the 17th. The procession, which consisted of the hearse and seven mourning coaches, left the Academy soon after twelve o'clock, and arrived about one at the Baptist Meeting-house, Bow. The coffin was borne from the hearse into the Meeting, by six young ministers, who had formerly been Students at Stepney: this part of the scene was deeply affecting. The Rev. Dr. Newman, who for more than twelve years had been associated with the deceased in the Academy, delivered a most appropriate and impressive oration, in which he touchingly described the last afflictive days of his late esteemed fellow-labourer, and expressed his pleasure that his remains were to be interred in that burying ground, where he expected soon to be covered with the dust himself. His address to the Students was well adapted to impress their minds with the vast responsibility of the ministerial character, and the necessity of the due improvement of health and life in the discharge of the duties of their office.

The coffin was then removed to the burying ground at the back of the Meeting, and was preceded by six ministers, friends of the deceased tutor; viz. the Rev. Dr. Newman, Messrs. Fletcher of Stepney, Hall of Kettering, Hoppus, Ivimey, and Blundell, of London. It was followed by J. Gutteridge, Esq. the Treasurer, and several other gentlemen, members of the Committee, by some of the near relatives of Mrs. Young, and by a long train of Students, and a number of spectators. The whole assembly appeared to be much affected by the solemnity of the occasion.

Funeral discourses were preached on Lord's Day, April 22, by the Rev. T. Griffin, at Prescot-street; Rev. Dr. Newman, Bow; Rev. J. Fletcher, Independent, Stepney; and Rev. Thomas Blundell, at the Chapel connected with the Academy.

REV. ROBERT HAWKER, D.D.

Died April 6, the Rev. Robert Hawker, D.D. Vicar of Charles, Plymouth. He has been known for many years as the leader of the Ultra Calvinists, if indeed his system may not be more properly termed Antinomianism. In advocating this system, both from the pulpit and the press, he laboured incessantly, and, it is to be feared, with extensive success.

As a preacher, Dr. H. was remarkably popular. His memory was very tenacious, and as he read little besides the Bible, it was amply stored with passages of holy writ. He had all the requisites of an orator, without turning them to much account; a commanding figure, striking countenance, most penetrating eye, thorough self-possession, a voice flexible and sonorous, and a tongue voluble to a degree almost unprecedented. Indeed, the great secret of his popularity consisted in this faculty of pouring out at will copious citations from Scripture, intermingled with a kind of running comment, expressed in a luscious colloquial dialect almost peculiar to himself, which was very acceptable to the great mass of professors, who think but little, and resolve nearly all religion into feeling.

Dr. Hawker's private character was amiable. None can deny him the praise of warm and active benevolence. The poor, the sick, the aged, and the young, alike attracted his notice; his heart could feel for their wants and distresses, and to relieve them his purse was open, and his influence indefatigably exerted. He manifested also much solicitude for the spiritual welfare of others, though it may be supposed that his system sadly tended to neutralise it.

It would be rendering an important service to Christianity, if some competent person would undertake to prepare an analysis of the system of modern Antinomianism, as contained in the writings of Dr. Hawker and others, in order to show wherein and to what extent it differs from the Holy Scriptures.

REV. W. HEIGHTON.

On Wednesday, the 21st of March, died at Road, Northamptonshire, the Rev. W. Heighton. He had been the esteemed and successful pastor of the Baptist Church in that place for forty years. His mortal remains were buried in the Meeting-house on the next Tuesday. Rev. W. Gray, of Northampton, delivered an address on the occasion, and on the following Sabbath afternoon preached his funeral sermon, to a crowded and attentive congregation, from 1 Cor. xv. 10. "By the grace of God, I am what I am," words chosen by the deceased. The memory of the just is blessed; and it is hoped, in a future number, to present a brief memoir of this holy and venerated minister.

GLEANINGS.

SUFFERINGS OF THE COVENANTERS IN SCOTLAND.

We select the following statements and anecdotes from the "Memoirs of James Nisbet." See the Review.

"They were murdered, without time given to deliberate upon death, or space to conclude their prayers; but either, in the instant they were praying, they were shot to death, or, surprised in their caves, were there murdered without any grant of prayer at all; yea, many of them murdered, without taking notice of any thing to be laid against them, according to the word of their own laws, but slain and cut off, without any pity, when they were found at their labour in the field, or travelling upon the road. Such as were prisoners, and condemned for refusing to take the oath of abjuration, were equally surprised with their execution, being left in suspense whether sentence should or should not be carried into effect, as if there had been a design to destroy both soul and body. Within these two years several shipfuls of honest and conscientious sufferers

were sent (the men after having their ears cropt, and the women their faces branded with hot irons) to Jamaica, New Jersey, and Barbadoes, — so crowded in the holds, that many died in the transportation.

"Multitudes, during the same time, thronged into prisons, had neither room to lie nor sit, particularly in Dunnotar Castle, where, after a cruel travel from Edinburgh on foot, men and women, several of them infirm and decrepit through age, and others worn out through disease, were thrust into an old ruinous rusty house, and shut up under ground in vaults, eighty in a room, of both sexes, without air or ease, without space either to lie or walk, and without any comfort save what they had from heaven: and by a diabolical refinement of cruelty, they sometimes exactly observed that device of the Spanish inquisition, in suborning and sending spies among them, under the disguise and show of prisoners, to search and find out their minds, who would outstrip all in an hypocritical zeal, thereby to extort and draw forth words from the most wary, which might be brought in judgment against them."

"The first passage of divine providence that I record exercised towards me is, I was born in the month of February 1667, of parents both of them really and eminently religious; but the times were extremely unhappy, because of an illegal, tyrannical, prelatical persecution begun five years before, and keenly carried on by King Charles II, Middleton, and Lauderdale, and treacherous Bishop Sharpe, and many other of their perfidious accomplices. Because of which, though my parents were persons of considerable worldly substance, yet they could not conveniently get the benefit of school education for their children; and so I got little or none, but what I acquired at my own hand when under my after hidings; for, before I was born, my father with others being attacked by the enemy at Pentland Hills in 1666, when they were standing up in defence of the Gospel, and were by the enemy routed and many of them slain, there my father received several wounds; but lying close among the dead till night, he, with great difficulty, got off with life. The enemy came to his house in search of him; but they missing him, they held a drawn sword to my mother's breast, who had me in her belly, threatening to run her through unless she would discover her husband. She, weeping, told them, that for any thing she knew he was killed, for she had heard that it was so. They took what made for them in the house, and went away for that time. But some days after, they, getting notice that he was still alive, returned with greater fury than before, and threatened my mother with present death, first with a drawn sword at her breast, and also with a bended pistol, and, contrary to all law divine and human, they dragged her alongst with them, with a burning candle in her hand, through all the rooms in the main-house, and then through all the office-houses, they still raging at her, and threatening her with their drawn swords and bended pistols; but, after all their searching, they, missing my father, beat the servants to tell where my father was, and to strike the greater terror on my mother to tell where he was; but she neither would nor could. Then they took a young man, called David Findlay, away with them to where their chief commander was, called General Thomas Dalziell, who caused the said David Findlay to be shot to death in less than half an hour's warning; and he caused carry away all my father's stock of moveable effects, which was considerably great; and for half a year after, there was seldom a day ever passed but they were at the house, either in the night or in the day, in search of my father; but the Lord still preserved him from their hands."

"In the year 1682, when in the thirteenth year of my age, in the conduct of divine providence, things in my father's family began to take a turn, in order to our being further tried, after the following manner, viz. It was designed by my friends, that I should go and stay with a kinsman of my father's; but, upon second thoughts, without any foreseen reason, it was judged more proper to send my younger brother, which was a kind providence to me, that I could never enough admire and wonder at; for shortly after he went, there was a party of the enemy came to that man's house, to search for some of the persecuted party. When the people of the house saw the enemy coming they fled out of the way; but the cruel enemy got my dear brother into their hands. They examined him concerning the persecuted people, where they haunted, or if he knew where any of them were; but he would not open his mouth to speak one word to them. They flattered him: they offered him money to tell where the whigs were; but he would not speak. They held the point of a drawn sword to his naked breast: they fired a pistol over his head: they sat him on horseback behind one of themselves, to be taken away and hanged: they tied a cloth on his face, and set him on his knees to be shot to death: they beat him with their swords and with their fists: they kicked him several times to the ground with their feet; yet after they had used all the cruelty they could, he would not open his mouth to speak one word to them; and, although he was a very comely proper child, going in ten years of age, yet they called him a vile ugly dumb

devil, and beat him very sore, and then went their way, leaving him lying on the ground, sore bleeding, in the open field. Hereby the Lord fulfilled his word, 'Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain,' Ps. xvi. 10. From this passage of providence I remark, the kind over-ruling power and providence of God; for if the enemy had gotten knowledge whose son he was, they would have put him to death upon his father's account."

"John Nisbet of Hardhill, in Loudon parish, Ayrshire, was lineally descended from Murdoch Nisbet of Hardhill, one of those who, in the latter end of the fifteenth century, were styled the Lollards of Kyle. He spent his youth in military service on the Continent; but returning at the recal of Charles, he swore the covenants at Scoone, where he was at the coronation of that prince, but afterwards joined the Protestors, and appears shortly after to have left the army and settled in Hardhill. He was a man of a very decided character, and was united to Margaret Law, a woman who proved herself a true yoke-fellow in the day of trial. He incurred the displeasure of the Episcopalian incumbent in 1664, by getting one of his children baptized by an ejected minister, and in consequence partook largely of the miseries of the times. He joined in renewing the covenant at Lanark 1666, and was left, severely wounded, in the field among the dead at the battle of Rullion Green. Recovering, however, he returned home; but was not allowed to remain long in quiet; and being driven from his dwelling, he distinguished himself at Drumclog and Bothwell, and became so conspicuous among the wanderers, that a reward of three thousand marks was offered for his apprehension. Lieutenant Nisbet, a cousin of his own, surprised him, and three others, upon a Sabbath. His companions were killed upon the spot, but he was preserved for the sake of the reward.

"He was carried first to Ayr, and then to Edinburgh, where he was examined before the privy-council, and finally sent to the gibbet. He behaved with much consistent firmness, both during his confinement and at his trial; and he met death with Christian fortitude, exemplifying, in his last moments, the power of that faith which overcometh the world.—'My soul,' said he, as he came upon the scaffold, 'doth magnify the Lord. I have longed these sixteen years to seal the precious cause and interest of precious Christ with my blood, who hath answered and granted my request, and has left me no more to do but to come here and pour out my last prayer, sing forth my best praises of him, in time, on this sweet and desirable scaffold, mount the ladder, and then I shall get home to my Father's house, sing, enjoy, serve, and sing forth the praises of my glorious Redeemer, for ever, world without end.' As he proceeded, the drums beat; and, with difficulty, he was heard exhorting the spectators to make use of Christ as a hiding-place from the dreadful storm of God's wrath, which would undoubtedly overtake these covenanted lands for their perfidy and apostasy. When he had finished, he sung the first six verses of the 34th Psalm; and closed his scene of suffering with a song of praise."

INTELLIGENCE.

FOREIGN.

EAST INDIES.

THE last Report of the Calcutta School Book Society states that numerous works on Grammar. Geography, History, &c. have been issued, in the Bengalee, Hindooe, Ooriya, Arabic, Persian, Hindoostanee, and English languages. The number of books issued in 1825 was 12,841.

"While the cause in itself was a good one, the success that has attended the exertions made by its friends, is sufficient to excite the warmest feelings of gratitude. A few years ago, a benevolent person wishing to form a native school, knew not how to commence operations for want of elementary books. 'A short time since,' says one of the pundits, 'the inhabitants of Bengal were ignorant of their own language, and the history of foreign countries; but now, by means of school books, the darkness of ignorance is beginning to recede, and the light of knowledge to spread.' Since the commencement of this Society, more than one hundred thousand school books have been put in circulation; and the beneficial effects produced upon the native inhabitants of Calcutta and its vicinity by the general

diffusion of knowledge, is becoming daily more and more apparent, even to the most superficial observer."

RUSSIA.

THE Emperor of Russia has published a decree, promising an exemption from all taxes, with other advantages, to those Mahometans and Pagans who shall embrace the Christian religion. His Imperial Majesty may deem such a measure adapted to promote the interests of Christianity; but every well instructed British Sunday Scholar knows better.

DOMESTIC.

BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

SIR,

THE recent separation which it has been thought desirable should be made of the Serampore Mission and its dependencies, from the other stations, so long and so usefully supported by the Baptist Missionary Society, has excited in the circle of my friends, remarks and feelings, differing from each other in their character and tendency. Some of them, I freely confess, seem to me to have, so far as their influence extend, a bearing on the interests of pure and undefiled religion, and on the cause the Society is and has long been aiming to promote, which every lover of peace, and every one who makes love to God and love to man, the rule of his conduct, must greatly deprecate. Should you consider the few observations I have to offer on the subject, likely to have an opposite tendency, you will oblige me, by giving them a place in your columns.

Nothing is more common in cases of separation, either of families or communities, than for a person to say, "Well! one of them must be in fault;" and nothing is more gratifying to a person of a censorious disposition than to endeavour eagerly to discover grounds of crimination. Where this disposition is united with a relish for the free exposure of the faults supposed to be discovered, you are presented with the portraiture of one who has received a very faint impression, if any, of the image of his Saviour. He who has drunk deep into the spirit of Christ

> "Will scarce believe an ill report,
> Nor vent it to his neighbour's hurt."

But the man who revels in such investigations for the purpose of privately slandering the one party or the other, of dealing out insinuations to the prejudice of character, and of imputing base motives to actions, which he is wholly unable to inculpate, is a reptile, whose slime will contaminate all that come in contact with it, and of whose mean occupation too abject an idea cannot possibly be formed.

Paul and Barnabas were holy men, long associated together in the work of missions; but, possessing the common infirmities of human nature, even when most tempered by the benign influence of the Gospel, their views did not on all points harmonize together; the Spirit of God has informed us that they had even contentions, and *sharp* contentions; that they separated the one from the other: but the Holy Spirit has not thought it needful to inform us which of the two was wrong, and which was right; it is enough for us to know, that this event was one important link in the chain of God's gracious purposes of mercy to a fallen world, and that it turned out greatly to the furtherance of the Gospel. If those, who may hereafter associate themselves more immediately with the seceding brethren, or with the Society, will imitate the example of the associates of the apostolic men, whose zeal and labours have been on record, for the imitation of others, for eighteen centuries; I will venture most confidently to anticipate a similar result; especially if we, like them, commend both in our fervent supplications to the grace of God.

I am encouraged to take this view of the probable result of the event alluded to, by its analogy to other circumstances of a domestic, as well as some of a political character, which, as an attentive observer of passing events, I have carefully noticed. A prudent parent will not check a spirit of independence in his offspring; but if affectionately expressed, and regulated by the fear of God, will rather foster it, and will thus the sooner be released from the burthen and responsibility of such a dependance, and be at liberty to direct his attention and resources to the proper settlement of the other branches of his family. A parent state, if under the influence of enlarged views, and of an enlightened policy, will act on a similar principle. It will not seek to exercise a despotic sway over a colony, rigorously insisting on its doing homage to the flag by which it is protected. It may do well to require, while the connection exists, that it should abstain from any act prejudicial to the interests of the Parent state, that its laws should consist with those of the entire community of which it forms a part, and that it should concur in general efforts for the good of the whole. Till able to support itself, the Parent state will cheerfully bear this burthen; but if alive to

its own true interests, it will not leave to the Colony the temptation to assert its own independence, but as soon as it is equal to this effort, will invite it, asking only in return for past services, the maintenance of amicable relations, and an intercourse on a footing as much favoured as with any other nation. Who does not now regret that this policy was not pursued by our government, in reference to the war, which terminated in the independence of the United States! Had the conduct of our government, at that period said, "We seek not yours, but you," millions of treasures, and oceans of blood, and of the blood of *brethren* too, would have been spared. Who can now regard the independence of that country as an evil? Vying with its parent state in commercial enterprise, and no less in Christian zeal, like Great Britain, it is spreading far and wide the knowledge of its language and its arts; and in every part of the habitable globe, the missionaries of the two countries, identified in manners, and language, and pursuits, are found checking the fears, reproving the delays, and animating the hopes of each fellow soldier, and thus strengthening him for the combat in which they are mutually engaged with the powers of darkness, and preparing them for the certain victory which awaits them.

Let us busy ourselves less with the past than with the future. "Speak unto the children of Israel that they go forward." The prospect may be painful; the way may be rough and difficult; dangers and difficulties may beset us on every side; but under the guidance of the great captain of our salvation, our triumph is ensured. Only, above all things, let us put on charity. "The beginning of strife is like when one letteth out water;" but "righteousness is sown in peace, of them that make peace."

THEOPHILUS.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

THE Annual Meeting of the Society for the relief of "Aged and Infirm Baptist Ministers," instituted in Bath, in 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 13, 1827.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the society, by a collection, are respectfully requested to pay their subscriptions and collections to any members of the Committee, who are desired to remit all sums received on account of the society, to the Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this society, particularly those who have neglected to make a collection on the behalf of the society, that if each of them would make a collection, (either public or private) though the sums (individually) were small, the aggregate would be a valuable accession to the comfort of the Aged and Infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of the society (those who claimed last year as well as others) are reminded, that their claims must be in the hands of the secretary, on or before the 9th of May, or they cannot be attended to. And those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on the society), with the consent of the majority of the members present at a church meeting, held by public notice for the especial purpose of giving such certificate.

P. S. In the last seven years the society has distributed among Aged and Infirm Ministers, £955, besides funding £2200 in the new four per cents.

Bath, April 5, 1827.

CONTINENTAL SOCIETY,

For the diffusion of Religious Knowledge over the Continent of Europe.

WE readily give insertion to the following Circular, recently issued by the Committee of the Continental Society.

THE Committee of the Continental Society request your immediate attention to the following appeal.

It has pleased the Lord to grant to that portion of his Church, which he has graciously preserved in Great Britain, many privileges, and also to cause it to retain through the possession of his pure written word, and the teaching of his holy spirit, the enjoyment of a full saving knowledge of his dear Son, Jesus Christ. But while he has vouchsafed to permit this nation to see a great light, it is a melancholy truth that throughout the larger portion of Christendom "Darkness covers the earth, and gross darkness the people."

Although much had been suspected, it was not until the year 1818, that facts were brought to light, which pointed out with melancholy certainty, that the Continent of Europe had fearfully declined from the "faith once delivered to the saints." It was not a matter of surprise, that where a systematic denial of the Sacred Scriptures to the people

prevailed, there superstition, idolatry, and all ungodliness should be produced; but that the Protestant Churches, and professors in those very universities from whence Papal apostacy had once been successfully exposed, should in their turn have become the propagators of delusions less gross indeed and more refined, but not less destructive to the souls of sinners, was a fact so awful, as to excite some Christians in England of various denominations to unite in warning the people of God in every part of European Christendom of their danger, depending upon the blessing of God to accompany obedience to his command, to say, Jer. li. 6. "Flee out of the midst of Babylon and deliver every man his soul, be not cut off in her iniquity."

For these last eight years, the Committee of the Continental Society has endeavoured to point out to their fellow Christians that the claims of the Continent of Europe are more urgent than those of any other part of the world; that our blessed Lord teaches us that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida; more tolerable for the heathen than apostate christians. Whatever causes move us to the support of other Missionaries, operate with increased force for the encouragement of the Continental Society.

Many pious and devoted followers of the Lord Jesus Christ are ready on the Continent to enter upon this work, some of whom have been driven from their homes by persecution for attachment to their Saviour; but none have the means of doing so, unless their expenses are defrayed by BRITISH CHRISTIAN FUNDS. The Committee of the Continental Society, therefore entreat the assistance, in three several ways, of all who love the Lord Jesus Christ, to enable them to carry on this glorious work. First, they beg that their prayers will be offered up for the success of the word preached on the Continent, and for a blessing on the souls of those who preach it. Secondly, that the grounds on which the Society is established may be examined, to see that it is acting according to the commands of God; and that the Committee will receive their personal assistance in carrying on the work confided to them. Thirdly, that they will contribute personally, and exert their local influence to induce others to contribute to aid the funds of this Society, the single object of which is to aim (by means of native preachers of the Gospel of Christ), at the salvation of millions of souls in Europe; in remembrance of the claim so eloquently enforced by an able advocate in the North; that having "borrowed from them at the Reformation the torch with which we lighted the fire upon our own altars; cold indeed must be the heart, which would refuse them a spark to rekindle the flame, which now burns so dimly upon their own."

By order of the Committee,

H. M'NEILL.
S. H. DRUMMOND. } Hon. Domestic Sec.
W. F. BURDER.
E. DE CALIGNY, Hon. For. Sec.

Donations and Subscriptions received by the Treasurer and Officers; also at the Banking Houses of Messrs. Ransom and Co. Pall Mall; Messrs. Williams, Deacon, and Co. Birchin Lane; by Mr. Hatchard, Bookseller, Piccadilly; Mr. Nisbet, 21, Berners Street; Mr. Duncan and Mr. T. Hamilton, Paternoster Row; and at the Society's Office, 32, Sackville Street, Piccadilly; where all communications should be sent, addressed "To the Secretaries, &c., &c."

TEST AND CORPORATION ACTS.

WE have much pleasure in informing our readers, that it has been determined by the Committee of the Deputies appointed to protect the rights of Protestant Dissenters, and the Committee of the Protestant Society for the protection of Religious Liberty, to recommend immediate and general application to Parliament for the repeal of the Test and Corporation Acts. The Protestant Dissenting Ministers of the three denominations in London and its vicinity cordially concur in the measure, and will send a petition to both Houses forthwith. The following Resolutions were passed at their Annual Meeting, held April 10:

1. "That we the General Body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminister, are sincerely attached to the civil constitution of our country, and grateful for the large degree of religious liberty which we have enjoyed under the august House of Brunswick, now upon the throne of these realms; but that we have been constrained to feel the Corporation and Test Acts to be a grievous restriction of our freedom as subjects, which is not justified by our character or principles.

2. "That these Acts, passed in an era of great ferment, are wholly unsuited to the present times, and are the occasion of animosities and divisions, which are highly injurious to the welfare of the country.

3. "That by enforcing conformity to one of the religious services of the Church of England, the Corporation and Test Acts lay a snare for the consciences of Protestant Dissenters, without adding any thing to the security, or even contributing to the dignity of the Established Church.

4. "That a religious Test of civil and political worth is to be deprecated as of unhappy influence upon the purity of religion; and

that as Ministers of the Gospel we consider ourselves peculiarly called upon to make our solemn protest against the perversion of the Holy Ordinance of the Lord's Supper, instituted by our Saviour for high spiritual ends, and as a symbol of peace and charity, into an instrument of worldly ambition, and a means of annoyance and offence to tender consciences.

5. That under these convictions we esteem it our duty to unite cordially and vigorously with our brethren, the Protestant Dissenters throughout the kingdom, in making humble but earnest and persevering application to Parliament for the repeal of those impolitic and mischievous statutes.

6. That our warm thanks are hereby given to Lord John Russell for his declared intention of moving the House of Commons during the present Session for the Repeal of the Corporation and Test Acts, and that we rely upon the wisdom of the Legislature and the liberality of his Majesty's Government for the success of his Lordship's Motion.

7. That we will forthwith petition the two Houses of Parliament for the Repeal of the above Acts, under which we, as Protestant Dissenters, are aggrieved.

Lord John Russell has given notice, that on Thursday, May 31, he will move the total repeal of the obnoxious statutes.

The present is considered a fit period for a united application to the Legislature. We trust that on this important occasion our friends will not be inactive.

For the information and direction of our readers, we insert the following extracts from a circular just issued by the Secretaries of the Protestant Society for the protection of Religious Liberty:

"To afford that noble and distinguished member of the House of RUSSELL proper support when that motion be made, it appears to the COMMITTEE that numerous Petitions should be previously presented. And as to such Petitions:—they recommend that the Petitions be Congregational—that no persons should sign them for other persons—and that no females, or illiterate persons, or youths under fourteen years of age, should subscribe their names. The Petitions should be on parchment, and neatly written. The address and proper prayer for a Petition are underneath stated: and the Petitions should be at present addressed only to the Commons House of Parliament.

"While the Committee supply those forms, they wish that each congregation would express their own feelings and principles, in a manner best pleasing to themselves: as thereby they will avert the objection, that would otherwise be made, that all the Petitions are manufactured in London, and that the Petitioners neither understand nor heed the subject of their prayer. The Resolutions of the Committee will supply materials by which their friends may be assisted; and in firm, though very temperate language, their sentiments should be *briefly* expressed. But all the Petitions should advert to "THE CORPORATION ACT," as a statute passed in the thirteenth year of King Charles II. intitled "*An Act for the well Governing and Regulating Corporations*," and to "THE TEST ACT," as a statute passed in the twenty-fifth year of the reign of King Charles II. intituled "*An Act for preventing the danger which may happen from Popish Recusants*"—and should state that such Acts render conformity to the Church of England necessary to magisterial appointments—to the government of Corporations—and to public office; and thereby exclude all persons who conscientiously dissent from the Established Church, or disapprove the imposition of a test which tends to secularize, or profane a most sacred rite. The Petitions then should assert the right of every man to worship God according to his conscience—and the impropriety, inexpedience, and injustice of those provisions of the Acts which violate that right. When a Petition is signed, it will be desirable that the minister or some respectable member of the congregation, acquainted with either of the Representatives of that County or Town, should transmit the Petition to him, with a request that he will not only present the Petition, but grant the prayer his attention and vote—and if the person who writes be acquainted with the member who usually supports the government, he will be the member who should be preferred; as a letter may also be addressed to the other and perhaps more liberal representative, explaining the conciliatory motive of the selection of the other member, and expressing confidence that his principles and inclination will ensure his support. If the member selected to present the Petition be in the country, it may there be delivered, or may be addressed to him at his residence in London, or at the House of Commons: or if no member be known to the minister or his friends, the Petition may be forwarded to Mr. WILKS, and its presentation will be thereby ensured.

ADDRESS AND PRAYER OF PETITIONS.

Address.

To the Honorable the Commons of Great Britain and Ireland in Parliament assembled.

The humble Petition of the persons whose names are hereto subscribed, belonging to a Congregation of Protestant Dissenters of the (Insert the Place and County, and if the meeting-house be in a particular street, specify that street—and if any liberal Churchmen or other persons not being members of

a congregation wish to petition or to join, the words "and other friends to religious liberty" may be added) Denomination [or *Protestants* or *Methodists*] assembling for religious worship at , in the County of

Prayer.

Your Petitioners therefore pray that those Acts, or such parts of them as require the Sacrament to be taken according to the usage of the Church of England, and conformity to that Established Church, may be repealed: or that they may have such other relief in the premises, as to your Honorable House shall seem meet.

We understand that a Meeting of the Common Council of the City of London is about to be convened, for the purpose of considering the propriety of petitioning Parliament for the desired repeal.

ORDINATIONS, &c.

COWLEY HILL.

On Tuesday, August 29th, 1826, the Rev. Nathaniel Walton was solemnly set apart to the pastoral office over the Baptist Church at Cowley Hill, in Craven, Yorkshire. The Rev. Mr. Edwards, of Sabden, late of Greenock, Scotland, began the service by reading the scriptures and prayer. The Rev. Mr. Saunders of Haworth, stated the nature of a gospel church, and the principles of nonconformity—asked the usual questions, and received Mr. Walton's confession of faith. The Rev. P. Scott, of Colne offered the ordination prayer. The Rev. Dr. Steadman delivered a very impressive charge to the Minister, from the 2 Cor. iv. 1. "Therefore seeing we have received this ministry, &c." The Rev. J. Gaunt of Sutton addressed the church, from Deut. iii. 28, "Encourage him." So great was the interest excited by the different services, that although they were protracted to a very unusual length, the attention of a crowded audience appeared unwearied. It is hoped that the present connection between pastor and people will prove as comfortable and lasting as that of former ones. The late pastor still resides in the neighbourhood, but through increasing years and infirmities, being partially incapacitated for labour, he has in the most honorable manner resigned his charge. It is the singular honor of this church, that the present, and all its former pastors have been raised up among themselves.

At the request of numerous friends, Mr. Edwards preached in the chapel the following evening, from Rom. viii. 1.; on which occasion the place of worship was well filled; and it is hoped, that the seed then sown, will produce some fruit to the glory of divine grace.

WOODSTOCK.

A new church was formed at this place, April 3, 1827. Service commenced with reading and prayer, by Professor Elton, of Brown's University, Rhode Island. Mr. James Hinton of Oxford, delivered a short introductory statement, and asked the questions; Mr. Copley of Oxford, offered the dedicatory prayer for the church and deacons; Mr. Pryce of Coate afterwards addressed them, and presided at the Lord's table, when a number of members of neighbouring churches partook of the ordinance with the new church. Mr. Darkin, late of Stepney Academy, concluded with prayer. The meeting was highly interesting, especially to the friends from Oxford, who have anxiously watched over and cherished this rising interest, endeared to *many*, as having shared in the last pious efforts for the public good of their late beloved pastor Mr. James Hinton, an object indeed which lay near his heart ever since his first memorable attempt to preach there, recorded in his biography.

The new church consists of twelve members, and there is the happy prospect, with God's blessing, of soon doubling that number.

NOTICE.

The next Anniversary of the Union of Christians, formed at Bedford, will be held on Wednesday, May 23, when the Rev. Mr. Mann, of Maze Pond, London, and the Rev. Mr. Simmons, of Olney are expected to preach.

The Third Anniversary of the Baptist Chapel, on the Brook Chatham, will be holden (D. V.) on Thursday, the 3rd May. The Rev. T. Griffin, of Prescot street, London is engaged to preach in the morning, and the Rev. I. Mann, A. M. of Maze Pond, London, in the evening. The Services will commence at Eleven o'clock in the morning, and half-past Six o'clock in the evening.

The Buckinghamshire Association at Chenies, Thursday, May 17th, 1827.

PUBLIC MEETINGS IN MAY, 1827,

With Names of the Chairmen or Preachers.

1, Morn. 11. Church Missionary Society, Annual Meeting, Free Masons' Hall, Admiral Lord Gambier.

1, Even. 6. Christian Instruction Society, Annual Meeting, Old London Tavern, Tavern, Bishopsgate-street.

2, Morn. 11. British and Foreign Bible Society, Annual Meeting, Free Masons' Hall, Lord Teignmouth.

2, Even. 6½. Irish Society of London, Annual Sermon, St. Paul's, Covent Garden, Rev. Robert Daly.

2, Even. 6½. Prayer Book and Homily Society, Annual Sermon, Christ Church, Newgate-street, Rev. J. B. Sumner, A. M.

3, Morn. 10½. London Association in Aid of the Moravian Missions, Annual Sermon, St. Clement Danes, Rev. R. Waldo Sibthorp, B. D.

3, Noon 12. Prayer Book and Homily Society, Annual Meeting, London Coffee House, Ludgate-hill, Right Hon. Lord Bexley.

3, After. 1. London Female Penitentiary, Annual Meeting, Institution, Pentonville.

3, Even. 6½. London Society, for promoting Christianity among the Jews, Annual Sermon, St. Paul's Covent Garden, Rev. William Marsh.

4, Noon 12. London Society for promoting Christianity among the Jews, Annual Meeting, Free Mason's Hall, Sir Thomas Baring, Bart. M. P.

5, Noon 12. London Hibernian Society, Annual Meeting, Free Masons' Hall.

7, Noon 12. British and Foreign School Society, Annual Meeting, Free Masons' Hall, H. R. H. the Duke of Sussex.

7, Noon 12. Port of London and Bethel Union Society, Annual Meeting, City of London Tavern, Admiral Lord Gambier.

7, Even. 6. London Itinerant Society, Annual Meeting, City of London Tavern, Rev. Dr. Collyer.

7, Even. 6. London Missionary Society, Annual Sermon to Juv. Aux., Poultry Chapel, Rev. Dr. Raffles.

7, Even. 6½. Newfoundland School Society, Annual Sermon. St. Bride's, Fleet street, Rev. Edward Burn, M. A.

8, Morn. 6. Sunday School Union, Annual Breakfast, City of London Tavern.

8, Morn. 11. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. Edward Parsons.

8, Noon 12. Naval and Military Bible Society, Annual Meeting, Free Masons' Hall.

8, After. 3. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. Adam Clarke, D.D.

8, Even. 6. Irish Evangelical Society, Annual Meeting, City of London Tavern.

8, Even. 6½. Continental Society, Annual Sermon, St. Clement Danes, Strand, Rev. T. Mortimer, A. M.

9, Morn. 10½. London Missionary Society, Annual Sermon, Surry Chapel, Rev. H. F. Burder, A. M.

9, Even. 6. London Missionary Society, Annual Sermon, Tabernacle, Rev. James Parsons.

10, Morn. 11. Naval and Military Bible Society, Annual Sermon, Percy Chapel, Rev. William Marsh, A. M.

10, Morn. 10½. London Missionary Society, Annual Meeting, Great Queen-street Chapel, William Alers Hankey, Esq.

10, Even. 6. London Missionary Society, Annual Sermon, Tottenham Court Chapel, Rev. Dr. Gordon.

11, Morn. 6. Religious Tract Society, Annual Breakfast, City of London Tavern, Right Hon. the Lord Mayor.

11, Morn. 10. London Missionary Society, Annual Sermon, St. Clement Danes, Rev. R. W. Sibthorp, B. D.

11, Noon 12. National Scotch Church, Opening, Regent-Square, Rev. Dr. Chalmers.

11, Even. 6. London Missionary Society, Annual Communion, Sion, Orange-street, &c. &c.

12, Morn. 11. Protestant Society for Protection of Religious Liberty, Annual Meeting, City of London Tavern, Earl Grey.

13, Morn. 11. National Scotch Church, Sermon, Regent-square, Rev. Dr. Chalmers.

13, Even. 6½. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

14, Even. 6½. Continental Society, Annual Sermon, Great Queen Street Chapel, Rev. W. B. Collyer, D. D.

14, Even. 6½. Home Missionary Society, Annual Sermon, Spa Fields Chapel, Rev. Joseph Fletcher.

15, Noon 12. Newfoundland School Society, Annual Meeting, Free Masons' Hall.

15, Even. 6. Home Missionary Society, Annual Meeting, Great Queen Street Chapel, Alderman Venables.

16, Noon 12. Continental Society, Annual Meeting, Free Masons' Hall, Hon. J. J. Strutt.

16, Noon 12. Home Missionary Society, Sale of Ladies' useful Work, Crown and Anchor, Strand.

17, Even. 6½. Continental Society, Annual Sermon, National Scotch Church, Regent-square, Rev. Dr. Gordon.

20, Morn. 11. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

20, Even. 6½. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

MONTHLY REGISTER.

FOREIGN.

It is rumoured that peace has been concluded between *Russia* and *Persia*.

We are credibly informed that the Emperor of *Russia* has given permission for the re-establishment of the Bible Society, and that His Imperial Majesty liberally patronises the Institutions which enjoyed the favour of his late brother.

It gives us great pleasure to state, that the strong expressions of public feeling in *France*, relative to the projected law of the press, have induced the French Government to withdraw that most obnoxious and impolitic statute.

Affairs in *Portugal* and *Spain* continue in the same state as they were last month.

Lord Cochrane has arrived in *Greece*.

The King of *Sardinia* has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceromony, not more than twelve persons of the same religion being allowed to be present! What will be done if his *Majesty himself* should die without receiving the sacrament?

As a pleasing contrast to the above, we give a recent decision of the Council of State in *Sweden*. It had been resolved to establish a Lancasterian School in a certain village, but some of the inhabitants refused to contribute to the erection of the school-house. The affair was brought before the Consistory of Carlstad, which decided "that it was sufficient for the poor working classes, if they could read tolerably the psalms and prayers, which they hear every Sunday in the church." The Council of State annulled the decision of the Consistory, and addressed to them a letter, containing the following passages:— "It has excited our highest displeasure, that we have found such expressions in a decision given by you, upon a question which relates to one of the most important parts of your office, namely, that a little knowledge of reading was sufficient for the working classes, and a better education dangerous, though on such better education depends an accurate knowledge of their religious and civil duties. Considering our constant endeavours to promote public instruction and private education, such expressions are wholly unexpected by us, and agree neither with the ordinances issued by us from time to time, respecting the improvement of Schools, &c. in the kingdom, nor with the just wishes of the nation, and the wants of the age."

DOMESTIC.

We need scarcely say, that one subject has engrossed the public attention during the last month. We allude to the appointment of Mr. Canning to be Prime Minister, and the consequent resignation of nearly all the members of the Cabinet, including the Duke of Wellington, the Lord Chancellor, Earl Bathurst, Mr. Peel, &c. &c. The new arrangements will, probably, involve some change of measures: whatever that change may be, we trust that the interests of religious liberty will not be forgotten, and that the just claims of the Dissenters will at length be attended to. Our readers will have observed, that Lord John Russell intends to move (on the 31st. inst.) for the total repeal of the Test and Corporation Acts. His Lordship's promptitude and zeal on this occasion deserve our warmest thanks.

IRISH CHRONICLE,

MAY 1827.

The Committee of the Baptist Society for Ireland have appointed the Rev. Stephen Davis, of Clonmel, to solicit contributions in behalf of the Society in London and its vicinity. All communications for Mr. Davis are requested to be sent to No. 2, Gray's Inn Lane, Holborn. Contributions are also received by the Treasurer, Wm. Burls, Esq. 56, Lothbury; and the Secretaries, the Rev. Joseph Ivimey, 7, Heathcote-street, Mecklenburgh-square; and the Rev. G. Pritchard, 16, Thornhaugh-street.

At this time, when a conviction generally prevails among the Protestants in Ireland, that the reading of the Scriptures has produced the Reformation now so happily begun, and that no plan is so well adapted to promote the welfare of its inhabitants, as the employment of well-informed Irishmen to read the Scriptures; it may not be unsuitable to reprint a letter of the late Rev. Thomas Scott, of Aston Sandford, the celebrated Commentator. Mr. Scott had read the *Second Annual Report of the Baptist Irish Society*, which mentioned that *two* serious men, Messrs. William Moore and Con Hart, had been engaged as *Itinerant Readers of the Irish Scriptures*, and also that some *Sunday Readers* had been employed. The letter referred to, was published in the *Third Annual Report*, and is dated, "November 4, 1816," addressed to the late Joseph Butterworth, Esq.—"Dear Sir,—I am so well pleased with the plans and proceedings of the Baptist Society for attempting the instruction of the Irish, *especially the reading of the Scriptures in Irish, to those who understand no other language*, that I wish to become a subscriber to it. I have always thought that *the only effectual plan for civilizing that rude people was to teach them christianity, and bring them acquainted with the sacred Scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would effect more than either Acts of Parliament, or the wisest plans of any other kind, devised by the most sagacious politicians;* and though the present attempt be made by those from whom I differ on some points of inferior importance, yet *it promises fair to lead the way to attempts of more extensive range, and of more enlarged success.* I wish, therefore, to cast in my mite, as an annual subscriber of one guinea."

It is worthy of observation, that the sentiments of this excellent clergyman, expressed more than ten years ago, are now fully realized. In a letter of Mr. William Moore, given below, the writer states, "Major O. H——a has lately said, *the Baptist plan* [employing Irish Readers] *for propagating the gospel, was the only plan to follow; as it is now evident whatever civilization is produced, it must be effected by the gospel.*"

THE following Extracts from the last Month's Letters of Correspondence, will show the usefulness of the labours of the *Scripture Irish Readers*. The number employed by the Society is *thirty six*. Were the funds sufficient, it is very desirable they should be increased.

From the Rev. John West, of Dublin.

Dublin, March 27, 1827.

Through the kind providence of God, Mr. Davis and myself are returned from collecting in the North of Ireland.

By great exertions we have obtained enough, with the 250*l.* from Mr. Burls, to carry us through this quarter. I hope we shall get more money in Ireland than in any former year.

Our Society is thought well of in every part of the country which I have visited; and now that the fruits of our labours, and that of other Societies, begin to appear, the people more cheerfully contribute to their support.

I am glad to find that the Schools are well attended, notwithstanding the continued opposition of the priests.

The Reformation is extending through all parts of Ireland. One priest and seven lay Catholics read their recantation publicly on the 18th ultimo, in this city. I have no doubt but thousands more will follow their example.

Yours respectfully,

JOHN WEST.

From the Rev. Stephen Davis, of Clonmell.

Dublin, March 28, 1827.

I REACHED this city yesterday evening, after encountering extremely severe weather during six weeks in the North.

We were never better received in the

North of Ireland than on this journey. We obtained 74*l.*, and more is promised by five or six congregations, who could not admit of collections at present: they are to make them, and send the respective amounts to Dublin.

The Protestants are rousing themselves on every hand to promote the Reformation. I shall have some pleasing information to give on this subject when I arrive in London for the purpose of collecting for the Society.

Yours, &c.

STEPHEN DAVIS.

From the Rev. Josiah Wilson, of Boyle.

Boyle, February 16, 1827.

ABOUT three months ago I stated, "that if any period in the history of Ireland was more interesting than another, that period was the present." Subsequent events have, I think, fully justified the observation; although those to which I particularly refer, are no more than the *first fruits* of an abundant harvest. You are aware that I allude to the breaking of those chains by which the minds of multitudes in this country have been so long and so awfully enslaved; and to the effects of that event on most of the respectable part of the community.

The seeds of the Reformation which, for the last few years, have been sown by various labourers in this country, are now springing up most *evidently*, and more *extensively* than ever; though those who have been thus employed, have long seen some fruit of their labours.

I would also observe, that you are not to infer that the accounts you have in the public papers are to the *full extent* of the work of Reformation in this country, for many have left the Roman Catholic Church who have never "read their recantation." The 'effects of this event, on the respectable part of the community,' to which I alluded, are *a general conviction of the importance of employing Scripture Readers, and an effort on their part to multiply the number of these useful agents.*

In several parts of the country, Protestant gentlemen have formed themselves into Societies for this purpose, and I doubt not but they will soon be amply rewarded for their exertions; for my opinion, which I have repeatedly and publicly stated, is unchanged, respecting that class of agents, viz. "*that they are the most useful men in this kingdom.*"

Speaking of this class of labourers, I cannot avoid renewing my expressions of thankfulness to God, for his continued blessing on the exertions of that tried and faithful agent of our Society, William Moore. His labours are abundant among all classes of society, and they are very successful. For a long time past, he has been constantly employed in the houses of some of the most respectable gentlemen in this part of the country, some of whom were, with their families, until very lately, quite careless as to religious subjects, both in reference to themselves and others, and they have been much benefited by his instructions. It is customary for them to invite the poor people about them to come to their houses to hear W. M. read and explain the Scriptures, and for several successive evenings this has lately been the practice. But I here state, once for all, that as far as my knowledge extends, no bribe is held out, nor any threat made, to induce the attendance of any one; and, in fact, such is the extension of a spirit of inquiry, that many are *seeking* every opportunity to obtain instruction in the Scriptures.

Yours sincerely,

J. WILSON.

From the same.

Boyle, March 26, 1827.

I HAVE just returned from Dublin, where I collected the annual subscriptions for the Society, and have succeeded in procuring about the usual sum in that city. Several gentlemen, who are regular subscribers, said that it was far too small from such a place, for such an object. I had previously collected in my Connaught district, and am happy to say that there has been again an addition to the amount of the preceding year; so that since the year of asking for subscriptions to the Society, in the immediate neighbourhood of the schools, they have continued to increase. One gentleman doubled his subscription voluntarily, stating his reasons for so doing, to be, that "no object more important than that pursued by the Society, could claim the attention of the real friends of Ireland."

In reference to *Subscriptions*, therefore, we have reason to "thank God, and take courage;" and the same may be said respecting *public opinion*, for the more our objects and operations are known, the more highly I find them appreciated; nor have we any reason to evince a different spirit with regard to *success*, which HE, in whose cause we are engaged, is giving to our exertions.

The Schools have been well attended, and a similar spirit evinced in them, to that which I had occasion to notice at the close of the last quarterly inspection; more *premiums* have been merited than, in the same number of Schools, in any one quarter since I have been in the country: and more of the *highest* premiums [Bibles] in the *two* last quarters, than in any preceding *year*, such is the anxiety evinced, both by parents and children, to possess the Scriptures. Nor are the Bibles thus obtained, speaking generally (for I do not undertake to prove it in every

instance) permitted to lie by covered with dust, nor to be thrown into the fire, nor to be borne away by a *spiritual tyrant:* each of which has heretofore been the case with some copies of the Scriptures, belonging to the poor people. They are now preserved *for use* by their owners, sometimes indeed, by *artifice*, sometimes by *muscular strength*, and sometimes by *good arguments*, substantiated by an appeal to facts, as to their beneficial effects, and connected with a challenge to those who oppose Scriptural instruction, to prove their baneful influence.

These events may all be considered as important "signs of the times;" they are certainly new events in Ireland, and certain indications of such a *revolution* as the friends of *peace*, *truth*, and *good order*, have most earnestly desired. I may observe, also, of the Evening Schools for Adults, which are now closed for the season, that they have been very useful to many adults, who could not enjoy the advantages of the day schools. Many have *learned to read* in them during the past winter; others, who could read, have been attentively reading the word of God; and some are rejoicing in the knowledge they have obtained of its contents.

You will learn from the journals of the Readers, that, in their department also, much good is doing, particularly from that of Wm. Moore, who, though in consequence of his advanced age, &c. writes rather incoherently, has stated some interesting facts. The funeral scene which he describes, occurred in a district where, but for schools, and the circulation of the Scriptures, and the employment of Scripture Readers, rebellion, with all its attendant evils, might have been expected to prevail.

Yours affectionately,

J. WILSON.

From Mr. Wm. Moore, mentioned by the Rev. J. Wilson (dated Foxford, March 10, 1827).

THE fruits of the Society's labours are visible here. Guided by unerring wisdom, they first adopted the plan of appointing *Readers of the Scriptures*, and this it was that first broke the spell, and will be, and is, the means of destroying the kingdom of the Beast; yes, reading the Scriptures to my countrymen in *their own native language*, will, I am persuaded, totally consume the Man of Sin in Ireland.

I have often remarked the importance of reading the Scriptures in Irish, though nothing more had been effected by it than making those who have heard them *loyal subjects*; as there is not one, though no more than a *hearer* of the Scriptures, that can be charged with *rebellious principles or conduct*.

Several gentlemen, of the county of Sligo, have lately with one heart, entered into resolutions to have Scripture Readers appointed in every part of that county. Col. P. sent for me—I could not imagine what an honourable gentleman, to whom I had never spoken, could want with me. For three weeks I was tossed about between Col. P., Mr. W., and Mr. D., employed every night in reading the Scriptures in Irish, and then going over the same passages in English. In some places there were sometimes three, and at other times four ministers belonging to the established church; not one of them giving me the least check, but listening as meek as lambs.

From what is now visible, what was at first like the grain of mustard seed is becoming a great tree. I beg leave to bring to recollection, that when the Rev. Messrs. Ivimey and Anderson, in 1814, took their tour through Connaught, they employed Pat Feeley as a Scripture Reader at Toburreurry.* Soon after, I was engaged to labour between that place and Easky; *then* I could only find *three* persons who could read the Scriptures in Irish, *now* I know upwards of three hundred; in short, I scarcely know a village in which an Irish Testament may not be found. Major O. H——a has lately said, the Baptist plan for propagating the gospel was the only plan to follow; as it is now evident whatever civilization is produced, must be effected by the gospel. My heavenly Father has so instructed me, that I never have nor will know any thing but Christ, and him crucified, convinced that whosoever believeth shall be saved: this gospel, as simple and plain as in my power, I always bring to their understandings, and the blessing has attended the plan. I will now relate an event which has just happened in this part of the country, to which I came from Sligo, at the pressing invitation of many old friends, who said that there never had been so great a desire for hearing the

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* The circumstance alluded to by Mr. Moore, is thus recorded in the Appendix to the *First Annual Report:*—"The following anecdote is related, to prove the eagerness the people manifest to hear the Irish Scriptures. A poor man, a Catholic schoolmaster, in a village between Sligo and Castlebar, is in the habit of reading to his neighbours as they go to Mass. Last winter the poor people came to his house, from two miles round, bringing their own candles. 'When I read,' said he, 'the account of the rich man and Lazarus, they were so pleased, that they called out, *Read it again! read it again!*'" This man was the *first* who was employed as a *Reader of the Irish Scriptures*, and from this trivial event arose the system of Scripture Readers in Ireland.

Scriptures, though there was great opposition.

The day before I came to Foxford, there was a funeral. As is the custom with Con Hart, Pat, and Tully Haran, they attended it. As soon as they made their appearance, the people got around them, about three hundred men and women, pushing and striving who could get the nearest. A man, who is an inquirer, began the conversation by asking a question of the Protestants. Pat Haran took the lead, and most ably explained the Scripture plan of salvation, contrasting it with the errors of Popery, being well up to all its abominations.

When Pat was nearly exhausted, Con Hart said, "Neighbours, I will bring it to a short issue, and put the matter to your consciences. Respecting what you call the Sacrament, when the priest gives you the wafer, does he not tell you that if any receives that wafer clear and free from sin, it is eternal salvation to him; if not, it is to his eternal damnation. Now search your consciences, and dare any man, or any priest, to lay his hand upon his breast, and say that he is free from sin? The priest, therefore, gives it you at your peril, and you, not being free from sin, receive it to your damnation. Living then, and dying, in the belief of that error, you cannot be saved." During the whole of this conversation there was not a murmur heard, nor a frown seen on any countenance. Let it not be forgotten, that these three men, at one time, would have thought they would have done God service by murdering any one who had so spoken to them; and also, that none but well known neighbours would have been thus borne with. Had gospel ministers thus addressed an uncivilized assembly, they had certainly been stoned. Depend on it, the only effectual plan to civilize and Christianize Ireland, is to multiply Irish Readers of the Scriptures; none but such men can get access to their rude and popish neighbours.

I cannot find room for half that I have to relate, but looking to what has been already accomplished, I say, "who hath despised the day of small things?" Hoping and praying the long-promised and long-prayed for kingdom will shortly come, I am, &c. &c.

WILLIAM MOORE.

From Mr. John O'Brian, an Irish Reader of the Scriptures (dated Boyle, March 12, 1827.

EVERY day since my last letter I have been, as usual, employed in travelling from cabin to cabin, visiting my benighted and superstitious countrymen with the glad tidings of salvation, who hear with delight the wonderful news which the book of God brings to their ears. The parishes of Carrack, Drumdaff, and Drumheriff, furnish examples of what religious education can effect. I was informed by Mr. R. and Mr. H. that before our schools were established in those places, public scenes of wretchedness abounded, but now how great is the change: the children are no longer running to behold profaneness, but are seen clean and orderly going and returning from school, and in the evenings sitting at their doors committing their Scripture tasks to memory for the next day. The parents, who thus hear the Bible read, will not believe that *the book* which imparts a light to their own understanding, will injure their offspring, (by turning them, as they express it); but, on the contrary, many of these parents, who have tasted of the word, wish their children to be liberated from a yoke, which neither they, nor their fathers were able to bear.

By these means, there are two more added to the number of avowed converts, in that vicinity, since the commencement of the present month, viz. Lacky O'Niel's cousin, and James Currins. These men had lived in the depths of ignorance and superstition, but have been led to discern the import of the gospel, and to feel its power; they are now labouring with their fellow-converts to bring others to be partakers of like precious faith.

The young man mentioned in my last, to whom I read the Scriptures, applied the parable of the barren Fig-tree to himself. I have taught him to read the Irish Scriptures, and explained them so as for him to understand their meaning. The instructions I bestowed upon him were not in vain; he appears to have felt the power of divine truth, has renounced Popery, and, I trust, has become a sincere Bible Christian."

Sums received by Mr. Ivimey.

Collected by the Rev. Thos. Griffin, of London, at Evesham..	5	0	3½
——— Tewksbury	13	9	6
Collection at Bewdley, after a Sermon by the Rev. Mr. Smith, of Kidderminster	5	8	0
A Friend to Ireland, by W. M.	10	0	0
Mr. Roharts, by Mr. Pritchard .	1	0	0

Received by Mr. Burls.

Lewes Auxiliary Society, by Rev. J. Denham	9	3	0
Collection at Trowbridge, by Rev. M. Wearing	7	5	6
——— Kingston, by Rev. Mr. Blackmore.....	5	0	0
Friends at Derby, by Rev. Mr. Birt	4	6	0
Ashford Missionary & Irish As..	3	15	2
Collected at Abingdon, by Rev. Mr. Hawkins	7	1	0
100*l.* Legacy of the late Thomas Mottershaw. Less Duty and Stamp 11*l.*	89	0	0

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

N.B. Payments and Receipts on account of the Missionaries at Serampore will proceed as usual, till further notice be given.

The Rev. ROBERT HALL, A.M., of Bristol, and the Rev. JOSEPH FLETCHER, A.M., of Stepney, have kindly engaged to preach the Annual Sermons, Providence permitting, on Wednesday, June 20th. Full particulars of the respective Services will be given in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

INTELLIGENCE has been received of the safe arrival of our Missionary brethren, Messrs. Thomas and Pearce, at this city, on the 22d October last, but no communications have as yet reached us from our friends themselves.

Some letters have lately been published, addressed to an intimate friend in this country, by the late lamented Bishop of Calcutta. In one of them he expresses his views of idolatry as existing among the Hindoos—of the moral state of the Mussulmans, the second great class into which the inhabitants of India are divided—and of the efforts made to introduce among them both the knowledge and belief of the gospel, in a manner so just and so lucid, that we are persuaded it will gratify our readers to peruse the extract for themselves.

"It is necessary to *see* idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burthensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the devil has invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. As

cordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Mussulmans have a far better creed; and though they seldom either like the English, or are liked by them, I am inclined to think, are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have laboured; and it is still going on, *in the best and safest way, as the work of private persons alone, and although not forbidden, in no degree encouraged by government.*"

BEERBHOOM.

A LETTER from our Missionary friend Mr. Williamson has lately come to hand, dated Sewry, 25th of June, 1826, which gives a brief account of the state of the church under his care.

"I am uncertain whether in my former letter I gave you any particular account of our Beerbhoom church; it consists of 18 male and 19 female members: of this number 3 males and 2 females only have been educated in Christian habits; all the others are converts from heathenism. Besides the 5 descendants of Christians just mentioned as belonging to the church, we have among us 29 male and 15 female unbaptized children. With the exception of 2 or 3, who are students at the Serampore College, nearly all of them are residing at Sewry, receiving both common and religious instruction under my immediate eye. Our boys' school is designed as a nursery for the Serampore College, whither it is intended to send as many hopeful youths as we can, for it is not an easy matter either to prevail on the boys themselves to go, or their parents to send them to any distance. One reason for this is, that the parents are not anxious about having their children well educated; and, another, that they consider Serampore as an unhealthy situation, which last objection is the only one they usually make, being ashamed to adduce the other. With only one exception, none of our female members are able to read. Those of them who are residing here, for the last few months, have been reading to Mrs. W., under whose tuition, I am happy to say, they have already made considerable progress. Those living at a distance are reading to their husbands. It has been my endeavour to get as many of them as possible to reside here, that they may be continually under my eye, and that they may receive daily instruction. With the exception of 4 itinerants, 2 of whom are stationed at Dubragpoor, a very considerable village, about 6 coss distant; and 2 at Bhooru, another village, less considerable, about 12 coss distant, almost all of them are now residing here. For several reasons I have been thinking it would be a good plan to have our native preachers here, also, in rotation, for a longer or shorter period, as might seem necessary. By this method they and their wives would not only have an opportunity of gaining a more perfect acquaintance with the gospel, but would also, in some measure, I conceive, be prevented from contracting those habits of indolence, which seem, at least in some degree, to result from long residence in one place, and would also serve to prevent their connecting themselves with occupations foreign to the great work in which they are engaged. This plan, if adopted, would also, in my opinion, be attended with another advantage.

Novelty being universally pleasing, they might be listened to with greater attention, and they themselves preach with greater hope of success, and therefore animation. It is rather discouraging work to preach long in one place without any apparent success, but when the scene is shifted occasionally, it is at the same time somewhat enlivened. Add to all this, that it would enable me to gain a more intimate acquaintance with them than could possibly be obtained by occasional visits only."

COLOMBO.

A LETTER has been received from Mr. Chater, dated November 8, from which we give the following extract.

"In my last I had the pleasure to communicate some pleasing accounts concerning Hanwell: since then brother Siers has baptized four more; two sisters of Dionysius, a female servant in the family of Carolis, and his own servant boy. I never witnessed a more striking change than appears in the latter. Not long ago his aversion to religion was sufficiently manifest; now it is all his study, and all his delight; and the assurance of hope he enjoys is to me astonishing. O that he may, as he has received Christ, so be enabled to walk in him! This, however, is, no doubt, one of those cases in in which, though we ought to rejoice, it is proper to rejoice with trembling. In connexion with this pleasing information, I am sorry to say, I have to send you some of a very different description. The congregations at Hanwell, by some means (what they are I find it difficult to ascertain), have, for a long time, been disposed to neglect brother Siers' preaching and instructions, so that I have thought right to remove him to Colombo, where there is a full portion of labour for both him and myself. One thing thing that seems much in brother Siers' favour is, that none of the members are among those who feel so unfriendly towards him. How it might be were I to reside among them for a long time, I cannot say, but at present their feelings towards me seem to be universally the opposite to what they are towards Mr. Siers. Carolis has long since been received again into the church, and, on my last visit to Hanwell, I saw it proper to appoint him again as a native assistant to the Mission. With his assistance, and by my visiting it as often as possible, I hope that station will not suffer much loss, and this, I trust, will be much benefited by the change. I should be happy to go and occupy the Hanwell station myself, but my labours in Colombo, and especially the share I have to take in the new version of the Bible into Singhalese, render that impracticable. All that I have written, however, to induce you to send me a colleague should have double weight in consequence of the present state of Hanwell. We have had no additions by baptism this year in Colombo, nor is there at present any prospect of any. Samuel, one of the members that was excluded, was received into the church again this month. At the commencement of the year, now near at hand, I hope to have to send you more pleasing accounts of the native schools than I have hitherto had to communicate."

JAVA.

AT Samarang our worthy brother Bruckner, amidst much confusion, arising from the unsettled state of the island, has been prosecuting his work with his usual diligence. The following account from his pen is dated Samarang, 13th of May last, and addressed to the Secretary.

"I have been favoured with yours of the 19th of July last. From the place at which this is dated, you see that I am still at Samarang, on account of the insurrection of the southern parts of the country being far from being quelled; yea, it is just as great and dangerous at this very moment as it was six months ago, after thousands of men have fallen sacrifices to it; and what the event may be the Lord alone knoweth. You will easily conceive, that this is a severe punishment on that all-prevailing pride and profanity. May it become a saving chastisement for our good, and not end in our entire extirpation from this country! In the mean time, while others have been warring with the arm of flesh, I have endeavoured to fight the battles of our Almighty Saviour according to my feeble strength. It is true, now and then I have met with a few natives who seemed to have open ears for the truth, and would just speak in favour of it, and praise it; but, on account of their love of ease, or rather laziness of mind, the good seed has been stifled in them. I have several times tried to get a stated congregation, at least of a few, but this seems to be an object not as yet to be obtained. I met lately a headman of a small village, who remarked, while I was speaking of Jesus to some before their prayer-house, "Yes, it is

true, Jesus is the true Son of God, in whom we all ought to trust." I urged this confession back on him, by saying, if he knew this he ought to throw off all refuges of lies, and even all who were present. They answered, "It is our custom to adhere to our religion." I answered, "There is no custom with God; his command alone is our rule; and he commands every one who hears the gospel to believe in his Son Jesus," &c. They seemed to feel something of this reasoning, as they agreed that I should come every Sunday to their village, and that they would be instructed. I went the next Sunday again at the appointed hour, in the expectation that they would meet together, but there was no thought of this in their mind. I then went round into a few houses, where I found people, and intruded myself upon them. Lately I went with an Arab Bible among the Arabs, of whom are a good number here. I saw five of them together, and approached them, showing them the book. "O," said one, "I have such a book; but much has been altered in it by the learned." I endeavoured to contradict this as softly as possible; and soon came to speak on the matter of Jesus being the Son of God; because Jesus says so himself, and proves this by his miraculous power, &c. But the man cried out so violently against me, that he would not listen to farther reasoning. I went then to another company, who seemed to be glad of such a book, which opened a way to distribute a few Malay tracts too. I have not kept a regular journal since I have been here, but my proceedings are mostly the same as usual, except that I go generally twice every Lord's day out among the natives also, besides some afternoon in the week. I cannot come in contact with the natives; I must always be in search after them, because they will not seek for me, although they many times promise to do so. In the house I am engaged in translating the Scriptures, and I have of late finished the Book of *Genesis*. I do this because I think I cannot be better employed than to transcribe the oracles of truth against a prevailing system of lies. It is true there is no prospect just now of getting them printed and circulated, but I hope the time will come when there will be.

JAMAICA.

We learn, by recent arrivals from Jamaica, that a Consolidated Slave Law passed the House of Assembly on the 22d of December last, in which several clauses are inserted having a very injurious bearing on the Missionary cause in that island. It is provided, for instance, that "slaves, found guilty of preaching and teaching as anabaptists, or otherwise, without a permission from their owner and the quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse to hard labour;"—that no sectarian minister, or other teacher of religion, is to keep open his place of meeting between sun-set and sunrise; and that "religious teachers taking money from slaves are to pay a penalty of twenty pounds for each offence, and, in default of payment, to be committed to the com mon jail for a month."

Our readers know with what honourable liberality the negroes have seconded the efforts made by this, and other Societies, for imparting to them the gospel, and will immediately perceive what a fatal effect on such exertions will be produced by the last quoted regulation in particular. The law was to go into operation on the 1st of May next, and will take effect till notification reaches the island that his Majesty in Council has been pleased to disallow it. Application has been made to Government on the subject, and we earnestly hope that the same liberal attention will be paid to our representations, as has been shewn on former occasions. Our trust is that He, by whom kings reign, and princes decree justice, will graciously interpose to defend his cause in this important island from the danger which threatens it.

KINGSTON.

Our readers are aware, that Mr. Flood, in connection with Messrs. Tinson and Knibb, is exerting him-

self to supply, as far as possible, the place of Mr. Coultart during his stay in this country. The following letter from Mr. F. to the Secretary, dated February 12, contains some pleasing intelligence.

"My last of the 17th November apprised you of my removal (*pro tempore*) from Mount Charles to this city. I now propose to give you some account of my proceedings from that date to the present.

My first intention was (in connexion with my engagements here,) to have preached every alternate Sabbath at Mount Charles, suspending my labours at Annatto Bay, till either Mr. Coultart should return, or some more labourers should be sent out, as hopes were entertained that that would soon be the case.

Finding however, that the people at the latter place were exceedingly desirous of having at least some share of my attention directed to them, I was induced to alter my mind, and determined to divide so much of my labours, as my engagements in Kingston allowed me to devote to the country, between the two stations. Accordingly, in the course of four Sabbaths, I have spent two at Kingston, one at Mount Charles, and one at Annatto Bay. These engagements, with the travelling necessary to fulfil them, (one of the stations being near twenty, and the other full thirty miles from Kingston,) together with lectures, church meetings, &c. on the week evenings, you will easily conceive, furnish abundant employment both for my time and strength.

My health has suffered some partial interruptions, but I have great reason for thankfulness, that hitherto I have not at any time been so ill as to be laid aside from my work. I baptized seventy persons here on Christmas day, and on Wednesday of the same week we had a most delightfully interesting day at Annatto Bay. At day-break, I baptized twenty-three persons in a river about a mile from the place of worship; at half-past ten A.M. we met in the chapel; Mr. Knibb commenced the service by reading the Scriptures and prayer, and Mr. Tinson preached; in the afternoon Mr. Philippo preached, and I administered the Ordinance of the Supper, and received the newly baptized persons into communion with the church.

The congregations were large and attentive, and though on account of the unsettled state of the weather, and the badness of the roads, the journey was attended with considerable fatigue and difficulty, yet the Brethren who had kindly accompanied me, and taken part in the Services as described above, declared they were more than compensated for their trouble by the affection and gratitude of the poor people for whose benefit they had laboured.

MONTEGO BAY.

INTELLIGENCE has been received of the safe arrival of Mr. and Mrs. Burchell at Montego Bay, after a fair, but rather tedious passage of forty-four days from Plymouth. The early part of the voyage Mrs. B. was affected with such violent sickness, that fears were entertained for her life; but afterwards she grew better, though on landing, she was still in a state of much weakness.

Mr. and Mrs. Burchell were received with much kindness by Mr. Mann and the friends at the Bay, and rejoiced to hear that the churches there and at Crooked Spring were in peace, and enjoying much prosperity. It was intended to apply immediately for a license for the neighbouring town and parish of Falmouth, where not less than 1,000 persons were waiting to receive instruction from their lips; but the new regulations, mentioned in a preceding article, had excited much alarm, and our Missionary brethren wait in anxious suspense, to see what the result of measures taken at home will be. "Our help standeth in the name of the Lord, who made heaven and earth."

HOME PROCEEDINGS.

LEWES.

On Wednesday evening, March 21, a public meeting in aid of the Society was held at the Baptist Chapel, in Lewes, Thomas Dicker, Esq. in the Chair.

The meeting was addressed by the Rev. Messrs. Goulty, Carter, Drury, Haydon, Packer, Davies and Denham; as also by the Rev. Eustace Carey, from Calcutta. It is hoped that the impression made by this service, and especially by the information given by our valuable Missionary, Mr. Carey, will not soon be lost, but that the fruit may be seen after many days.

WILTS AND EAST SOMERSET.

The second Annual Meeting of the Auxiliary Society for Wilts and East Somerset was held on Tuesday evening, April 3, at the Baptist Meeting House in Badcox-lane, Frome; it having been found necessary to assemble in that spacious place of worship, in consequence of the numbers wishing to attend being far greater than the other chapel, occupied by the Rev. Mr. Murch and his congregation, could contain.

Our much-respected friend, John Sheppard, Esq. kindly presided; and a statement of the receipts of the Auxiliary, which far exceeded those of the preceding year, was given by the Rev. W. H. Murch, one of the Secretaries of the Auxiliary.

The usual Resolutions were proposed and supported by the Rev. J. S. Bunce of Devizes, and Rev. James Coultart, from Kingston; Rev. W. Walton, of Trowbridge, and the Secretary of the Parent Society; Rev. Eustace Carey, from Calcutta; and Rev. C. Evans, from Padang; Rev. —— Tidman, of Frome; and Rev. P. J. Saffery of Salisbury; Rev. James Viney of Beckington and Rev. T. Gough, of Westbury. Prayer was offered at the commencement by Rev. —— Davies, of Bath, and at the conclusion by the Rev. Mr. Byron, of the Wesleyan connection.

Several congregations, not previously united, have contributed towards the funds of the Auxiliary during the last year; and though, in some of the manufacturing towns in the district, there is a considerable depression arising from the present state of trade, there is every reason to expect that the cause of Missions will continue to receive cordial and efficient support from our numerous friends in this quarter.

CHURCH MISSIONARY SOCIETY.

The following account of the manner in which several thousand Hindoos have been induced openly to renounce idolatry at one of the stations maintained by this Society in the South of India, is very encouraging. Such instances should animate our hopes, and inspire us with the humble confidence that in due season all who are engaging, in a proper spirit, in the service of God among the heathen, *shall reap if they faint not.*

At and near Palamcottah, in the District of Tinnevelly, the Rev. C. Rhenius and the Rev. Bernhard Schmid have laboured for some years: the blessing of God had rested on their endeavours to train up Heathen Youths in the knowledge of Christ: many of these have given good evidence of true conversion to God; and some of them are now acting as Christian Teachers of their countrymen, among whom a great work of God is now begun. From Mr. Rhenius's communications we collect the following account of the commencement and progress of this work of grace: —

"In August, 1823, eight persons were baptized in a village, 20 miles south-east of us: they had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and had suffered many cruelties from their heathen neighbours. In October of the same year, people came from another village in that quarter, begging to be instructed in Christianity, as they found no satisfaction in heathenism: a few days after, I went to see them, and instructed them in the nature of Christianity: this is now a Christian village, which we have called Arooloor, or "Village of Grace." In December, one of our native assistants went to a fair in a village called Satangkoolam, 27 miles south of us, and preached and read tracts, when a number followed him, and came to us with the resolution of embracing Christianity. In January 1824, some of our Assistants were sent to this village to instruct the candidates for Christianity: they found 21 families decided to embrace it: at the end of the same month, I and Mr. Schmid visited the place; and were rejoiced to see a very large congregation waiting for us to hear the word of God. In the beginning of February, our people in Arooloor had to suffer much, being beaten and robbed, but they remained stedfast; and, notwithstanding these troubles, several families in other villages renounced idolatry, and requested Christian instruction. In September 1824, ten families of Secadivally, 10 miles south of Satangkoolam, destroyed their idols, and joined themselves to the Christian Church. About that time, by means of one of the new converts, the people of another village, and several families of two more in its neighbourhood, renounced idolatry: in February 1825 I visited them, when I found the stone idol cast out of the Temple, and that building prepared to be a place of Christian worship; the next day they burnt, in my presence, the

other relics of idolatry. The attention which, in justice, was paid to the grievances of the Christians by the Magistrate, became known, of course, all over this part of the District, and was, probably, one of the causes which excited many more villages to listen to Christian instruction, and to renounce idolatry; so that, in May 1825, we numbered thirty-five villages in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God. Seven were sent for this purpose: they found a ready reception, and great willingness to hear and learn the word of God, among all, particularly the women. These young men, with others of our seminarists, having been stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of idolatry, during the time of the heathen feasts—discoursing, and reading and distributing tracts and gospels, to vast crowds, who used to come together, on such occasions, from all quarters. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than *ninety*; and they have now (in September 1825) increased to *One Hundred and Twenty-five*; in these villages, more than *a thousand families* are under Christian instruction."

The Missionaries add some remarks, which shew that they well understand the state and dangers of the people—

"How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the Congregations, there are at least some who have begun to experience this work of God. We have many instances of their tractableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath Day holy. There are, indeed, still many shades in them, but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn.

"These people have endured beatings, spoliation, and wanton imprisonments, with a stedfastness which cannot but be ascribed to a reality in their Christian profession.

"Thus have we arrived at a very interesting period. We would lean on the Holy Spirit to help us, and to give us understanding and wisdom, that we may advise and guide and instruct these Congregations aright and with power, so that their affections may be drawn closer toward their Redeemer and Heaven, where He sitteth at the right hand of the Father; whereby they may be enabled to overcome all the temptations and troubles of this life, and more especially their own innate corruptions.

"That the Teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God: we desire they may be particularly remembered in the prayers of all our Christian friends.

SUTTEES.

We have much pleasure in acquainting our readers that an important step has been taken towards the abrogation of the burning of widows, and other similar practices, in India. The subject was brought forward in the Court of Directors on March 21, and by adjournment on the 28th, in a long and able speech of four hours and a half, by John Poynder, Esq. who concluded by moving—

"That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives."

The motion was seconded by Sir Charles Forbes. The Chairman, however (Sir G. A. Robinson), conceiving the motion was unnecessary, proposed an amendment, expressing the entire confidence of the Court in the solicitude of the Directors to follow up so desirable an object, and to abolish the practices alluded to, maintaining a due regard to the feelings and prejudices of the natives of India. This amendment was afterwards withdrawn (a most unusual course), under an understanding that the original motion did not imply that force should be employed in abolishing the Suttees; and Mr. Poynder's resolution was carried, in a numerous Court, with only four or five dissentient voices.

We shall be anxious to learn what practical effects will result from the adoption of this wise and humane resolution, and doubt not the gentlemen who have made this auspicious commencement will continue to keep the subject steadily in view.

Contributions received on account of the Baptist Missionary Society, from March 20 to April 20, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Worcester, Collection at Silver-street Chapel, by Rev. E. Carey	47	2	9
Suffolk, Auxiliary Society, by Mr. Pollard; Otley	4	12	6
Lewes, Collection and Subscriptions, by Rev. J. Denham	23	7	6
Dover, collected by Mrs. Wright	0	14	0
Eastcombes, Collection, by Rev. J. O. Mitchell	3	5	0
Lynn, Weekly Contributions, &c. by Miss Keed	1	12	0
Devonport, Juvenile Society, Subscriptions, &c. by Rev. T. Horton	34	4	0
Clapham, Society in aid of Missions, by Rev. G. Browne	10	0	0
Henley, Society in aid of Missions, by Rev. R. Bolton	5	0	0
Gloucester, collected by Mr. Rees, by Mr. G. B. Drayton	1	10	0
Kington, Auxiliary Society, by Rev. S. Blackmore	10	0	0
Thetford, two Friends, by Mr. Green	2	0	0
Loughton, Missionary Association, by Rev. S. Brown	5	9	1
Monifeeth and Broughty Ferry, Society for Propagating the Gospel, by Mr. Paterson	5	0	0
Reading, Collection and Subscriptions (including 15*l.* for Native School, &c.)	123	1	6
North of England Auxiliary Society, by Rev. R. Pengilly: viz.			
Newcastle (including 11*l.* for Translations) 37 1 6			
North Shields 5 10 0			
Hamsterly 11 7 0			
Broughton 14 16 6			
Tottlebank 6 15 4			
	75	10	4
Wilts and East Somerset Auxiliary Society, by Benjamin Anstie, Esq. Treasurer:			
Received at the formation of the Society, April 1826 38 2 4			
Devizes 59 4 6			
Chippenham 8 19 11			
Melksham 7 3 6			
Corsham 6 1 0			
Bratton 21 1 0			
Frome 77 11 6			
Philips Norton 4 2 6			
Westbury 5 8 0			
227 14 3			
Previously remitted 82 5 2			
	145	9	1
Hitchin, collected by Miss Bradley	13	7	0
St. Alban's, Auxiliary Society, by Rev. W. Upton	21	0	0
Camden Hill, collected by Miss R. Williams	1	0	0
Edinburgh, sundries, by Rev. William Innes	99	11	0
Romsey, Collection and Subscriptions, by Rev. W. Yarnold	8	0	6
Arley Hall, collected by Mr. Mowbray	4	15	0
Mr. Robert Dyer, *Bideford* Donation	1	0	0
Mr. Collins, Sun-street (*West India Fund*) Donation	0	10	0
FOR THE TRANSLATIONS.			
Clapham Society in aid of Missions, by Rev. Geo. Browne	10	0	0
FOR FEMALE EDUCATION.			
Birmingham, for *Birmingham School*, by Mrs. Blakemore	15	0	0

TO CORRESPONDENTS.

During the last month we have received, from Female Friends in different parts of the country, several valuable presents of articles for the benefit of the Female Schools in Calcutta, viz. from

Mrs. Colman and Mrs. F. Bignold, *Norwich.*
Miss Keed, *Lynn.*
Mrs. R. Bartram and Miss E. Bumpus, *Northampton.*
Friends at *St. Alban's.*
Mrs. Chamberlain and Miss U. Sibly, *Ipswich.*
Misses Morris, *Southampton.*
A few young friends at *Moulton.*

We are requested to add, that articles of this kind may be sent to the care of Mr. W. L. Smith, James-street, Covent-Garden, or Mrs. Gouldsmith, Hackney, as well as to Fencourt; and that whatever is intended for this benevolent purpose must be sent before the 31st *instant.*

Thanks are returned to Messrs. Fauntleroy and Burton, for a quantity of Watts's Hymns, Catechisms, &c.; — Mr. Bayman, of Harlow; Mr. Hotham, of Moulton; and a Friend to the Society, for Magazines, &c.

Littlewood and Green, Printers, 15 Old Bailey.